The Nation.

NEW YORK, THURSDAY, AUGUST 23, 1894.

The Week.

It is quite plain from the tone of Mr. McKinley's utterances that he fears his Presidential prospects have been ruined by the elimination of the tariff as an issue in the next campaign. He cannot reasonably expect that so mild a tariff reduction as the Senate bill contains will bring sufficient ruin upon the country, especially after a period of prolonged depression, to enable him to appeal to the people two years hence in behalf of a higher tariff. The chances are all in favor of a revival of business and industry, which, if it comes, will have the effect of convincing the people that tariff reduction is a good thing. This is clearly the expectation of so competent an observer as Senator Allison, who says that the new bill is "a moderate measure that will do less harm to the industries of the country than the Wilson bill would have done," and that he does not look for future tariff legislation to repeal this bill for a long time. This confirms our view that the Republicans have lost the tariff issue.

What remains? First, there is the popular disgust with the Democratic party's incompetence and disregard of its pledges in Congress—what President Cleveland has called its "perfidy and dishonor." This disgust is widespread and deep, and if the year's elections were to be held to-morrow, its effect upon the result could hardly fail to be disastrous to the Democratic party. But if better times come, a great deal of this disgust will wear off between now and November. Our people have short memories in political matters. Then, too, the President is not included in this hostile feeling which exists against members of his party. The Republicans who are quoting his letter to Mr. Wilson are helping to show the country that he was honest and earnest in his course, and that he would have accomplished his wishes but for the opposition of a little group of protectionist Democrats in the Senate. In the Democratic party itself, there is bitter hostility felt against Brice, Gorman, Smith, and Camden, but it is personal to these men, and few Democratic voters will leave their party because these discredited members of it happened to be in control of the Senate, and were thus able to defeat the party's policy and the wishes of the party's President. In other words, the great body of Democratic voters are not going to leave their party because five or six Senators have prevented the party from keeping its pledges.

The President's letter to Chairman Wilson will still be adjudged a huge blunder by all who know no criterion but the event. In a certain sense, that criterion is a fair one to apply to such an innovation in modern American politics. If it succeeded in its immediate and practical aim, it would justify itself; otherwise its wisdom would remain doubtful. But there are other aims than immediate ones and other results than practical ones, and these must be taken into consideration in making up a candid judgment on the President's letter. For a good analogy, go back to his open protest against the election of Murphy to the United States Senate. That was an unprecedented thing, a bold interference with the party leaders and the Legislature. Moreover, it was a thorough failure, practically. Murphy was elected, and the President-elect was humiliated, and his outspoken opposition to the machine was a gross blunder. But was it? Has time proved Mr. Cleveland right or wrong in maintaining that Murphy was not a fit man to represent New York Democrats in the United States Senate? Let the man's senatorial career answer. Does any other State envy New York the possession of a representative whose name has gone through the country covered with ridicule and abhorrence in about equal proportions? Is it a good thing or a bad thing for the President and for the decent members of his party, that he publicly washed his hands in advance of a man who has since shown how easy it is to carry a municipal election by terrorism and murder? There cannot be two opinions about this. The blunder has turned out a most fortunate thing for Mr. Cleveland, his repudiation of the New York Senator having antedated by only a couple of years the emphatic repudiation of that gentleman by the party as a whole.

Mr. Cleveland's tariff message of 1887 was another of those bold moves of his which contemporary wisdom made haste to set down as a terrible blunder. It carried him and his party down to defeat. But somehow the blunder worked out a victorious party programme, and the President has a chance in 1894 to sign a bill for free wool for which he pleaded in 1887 in that fatally mistaken message. It is too soon for any one positively to affirm that his letter to Mr. Wilson may not, in like manner, turn out to be simply a blazing in advance the path of his party and the country. But even if it does not, and the letter be considered a failure from a practical or political point of view, personally and morally it is one of those things which do not need to appeal to success for justification. As long as courage and honesty and plain-speaking have a value of their own, apart from results, so long will fair-minded men judge well of the President's exhibition of those virtues in his letter of July 2.

Senator Vest fully confirms Chairman Wilson's assertion, that the reason a tariff bill satisfactory to the Democratic party could not be passed is that the Senate is not Democratic. Out of the forty-four nominal Democratic Senators only thirty-eight are real Democrats. The others are, as the Indiana Democratic platform put it, simply "masquerading as Democrats" to serve their own private gain. This raises in its most serious form, for the Democrats, the whole question of government by party. We have heard a great deal of the evils of party government, but none of them can ever be so great, under present conditions, as the entire breaking down of party government. If the instrument of party, taken in hand by a majority of voters to accomplish their will, breaks in two in their hands, then they will have to devise some new way of getting what they want done. Their first move, of course, will be to try the party which has not broken in two. If that one goes the same way, then they will have to set their wits to work to invent some new way of governing. It follows that the first duty of the Democratic party is to reconstruct itself into a weapon that will hold together. The Indiana platform has made a good beginning in practically reading out of the party the men who have betrayed it. This should be followed up in all the State and congressional conventions to come. Such action cannot even diminish the present chances of Democratic success in the fall elections. Without it the Democratic party will remain hopelessly discredited for years to come.

We gladly welcome Senator Vest to the ranks of the civil-service reformers. In his speech last week he showed that he has become completely disgusted with the methods inseparable from the spoils system, and that he has learned by experience the great gain which comes to a public man when he is relieved from this humiliating servitude. Defending himself from the charge that he had private grievances against the President, Mr. Vest said:

"I wish to acknowledge, in the most public manner, my gratitude to the President for having relieved me from all responsibility in regard to appointments in Missouri. If there is anything in my public life which has afforded me any pleasure, real and substantial, it has been the fact that the President, in the exercise of his constitutional right, of which I do not complain, informed me that he no longer desired my advice in regard to Missouri

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

patronage. Not again during this administration will I stand in a crowded anteroom looking into the anxious and haggard faces of expectant office-holders. Not again will I be admitted in the august presence, nor will I watch the shadows—possibly produced by indigestion—that flit across the executive brow, and feel my heart sink as each shadow comes and goes. Not again will I be damned at country post-offices, upon village corners, as an ingrate who has given no offices to his friends."

Now that he has been released from all the troubles and complications involved in dispensing the spoils, Mr. Vest says that he can "fight for my principle, my party, my country," and he evidently enjoys the privilege. It is a great thing to get such a tribute to the advantages of civil-service reform from a veteran politician.

The income tax has been so beaten about and amended during its passage through Congress that the public are naturally at a loss to know what its exact terms and effect will be. Its main features may be briefly stated. On personal incomes it is a tax of 2 per cent. on all amounts above $4,000. The tax is to be levied on and after January 1, 1895, and is to be payable on or before the first day of July, 1895. It is to be assessed on the income received "in the preceding calendar year"—that is, for the first levy, the calendar year of 1894. If the tax is not paid on or before July 1, a penalty of 5 per cent. on the amount unpaid, with interest at 1 per cent. a month, will be levied in addition. The law specifies a great many things that shall be reckoned in, in making up the annual income: profits in business, interest on notes, bonds, and other securities, money and personal property acquired by gift or inheritance, salaries. It also specifies many deductions that are to be made—"necessary expenses" in carrying on business, interest due or paid, State and local taxes, "losses sustained," worthless debts, dividends received from corporations which themselves pay an income tax. All persons having an income of more than $3,500 a year, must make a return to the collector. The corporation tax is likewise of 2 per cent. on net profits or income, payable at the same time and for the same period as the individual tax. Exemption is made of charitable and religious corporations, savings banks (under certain limitations), building and loan associations, and fraternal and mutual insurance associations. As in the case of the individual tax, the law goes into many details as to what shall be counted in as net profits and what deductions may be made. The law is to remain in force five years, unless extended, and doubtless within that time there will come to be a whole library of decisions on the disputed points of the intricate and, in many sections, confusing measure. We may note finally the estimate of the chief of the Bureau of Statistics, that the returns from individual incomes will be small, barely covering the cost of collection, but that the revenue derived from corporations may be expected to amount to anywhere from $12,000,000 to $39,000,000 yearly.

The Trenton potters are ruined again. We suspected it. They are always being ruined by the tariff. If it is put up on their wares they are ruined, if it is put down they are ruined, and if it is let alone they are ruined. McKinley raised their protection by 7 per cent., and the blow was so deadly that they straightway went home and reduced wages 22 per cent. Then about eleven months ago they found that they were ruined again, and reduced wages 30 per cent. more. The operatives struck, and remained idle while the potters in the Trust were working off their stocks at monopoly prices, until last July, when a solemn agreement was signed at Washington between men and masters that a reduction of 12½ per cent. in wages should go into effect for "twelve months from July 11, 1894." In this agreement nothing was said about the tariff, and both parties to it denied that there was any compact bearing on the change of the tariff. Now, however, one manufacturer asserts that there was a tacit understanding on both sides that Senator Smith was to shove up the duties by 30 per cent. The reason why this was not put in the agreement, says this innocent manufacturer, is "obvious": "Neither Senator Smith nor any member of either committee wished to put in writing that he had agreed to make the duty on crockery 40 and 45 per cent., because that might prevent what we all so much desired to accomplish." Anyhow, agreement or no agreement, the potters know when they are ruined, and ruined they are again by the new tariff. Wages have got to come down 12½ per cent. more. But, as the *Tribune's* special from Trenton informs us, wages under the McKinley tariff had to come down 30 per cent., which would seem to leave the new tariff several points ahead.

Whenever there is a great labor disturbance, there is sure to be a demand for some new law to regulate the relations between employers and employed. The Michigan Republicans at their recent convention demanded the enactment of a law to carry out the provision of the State Constitution, adopted forty years ago, which provides for the establishment of courts of conciliation, with such powers and duties as shall be prescribed by law. There does not seem to have been a delegate in the convention who supposed that anything had ever been done by the Legislature in the way of carrying out this provision of the Constitution, but a mousing newspaper man has discovered that the Legislature of 1889 passed a law providing for "the amicable adjustment of grievances and disputes that may arise between employers and employees, and to authorize the creation of State courts of mediation and arbitration." The measure was, however, so severely amended during its passage that the word "may" was substituted for the word "shall" in the directions to the Governor about appointing the members of the proposed court, and no executive has used the discretion given him. Indeed, it is probable that, if the judges had been appointed, they would have had no real power, and their decisions would have been binding on nobody. The incident shows the carelessness with which lawmakers generally act when they conclude to "do something" in the interest of "labor."

For pure and unadulterated nonsense the labor plank of the Iowa Republican platform may defy competition. Here it is:

> "The welfare of the laborer and the maintenance of the dignity of labor have been the constant care of the Republican party from its birth. Its whole history is an effort to secure to the wage-worker his just share of the fruits of toil, and it now renews its pledges to defend the workingman not only against the assaults of foreign competition, but against the attacks of domestic avarice."

This resolution was adopted while the Debs rebellion was fresh in the public mind; indeed, the meeting of the convention had to be postponed because of the interruption of railroad communication caused by this rebellion. But not a word was said about any of the issues involved in that outbreak; not even a censure of the lawlessness which had caused the postponement of the convention. Instead of something clear and positive, there was constructed this singular "pledge" to defend the workingman. Nobody attempted to explain what it meant, but "labor" will be urged to vote the ticket on the ground that it has been promised something.

The great strike at Chicago has already so completely passed into history that it is doubtful if many people read the testimony given before the Government commission of investigation. Very probably no new light will be thrown upon the affair by this testimony, but there are occasional gleams from it deserving attention. Mr. Debs was epigrammatic in his reply to Commissioner Kernan's question as to what remedy was possible for labor troubles. "A Government ownership of railroads was better than a railroad ownership of Government." He was also safe in declaring that Government ownership of railroads would not result in much benefit to the laboring classes. It is suggestive to learn that he attributes the failure of the strike, not to

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

the appearance of the United States army, but to the action of the courts. This, he says, prevented him and his associates from issuing their orders and demoralized their followers. Doubtless there is a good deal of truth in this, but it would be difficult to disentangle the effects of the two causes. For his own part, Mr. Debs declares, he did not bring on the strikes, although he supported them loyally after they had been ordered by the Union, and he expresses the optimistic conviction that the Union is now stronger than ever. Nothing is further from the purposes of this body, it seems, than violence; and such expressions as "buy a gun" are to be taken in a purely Pickwickian sense. The use of "playful expressions" of this kind, however, when large numbers of men are on strike and ready for riot, is an indiscretion very much like lighting a pipe in the vicinity of a powder magazine. The intention of an act is properly to be inferred from its usual and natural consequences.

The overthrow of the Milholland faction has had the beneficial effect of removing the "straight-ticket" danger almost entirely from the local political field. At no previous time has the prospect for a harmonious agreement of all anti-Tammany elements upon a non-partisan ticket been brighter than it is to-day. An excellent spirit has pervaded all the recent conferences which have been held; the hearty declaration of the German Reform Union that, in the selection of candidates, national party claims should be disregarded, and capacity, honesty, and character made the sole requirements, being typical of the feeling which pervades all the participating organizations. The plan followed with such good results in Brooklyn before Mr. Schieren's nomination is being imitated as closely as possible. Under that, it will be remembered, a conference was held between a committee representing the Republican organization and committees representing four other anti-McLaughlin organizations, at which a list of names of candidates for mayor was agreed upon. This list was submitted to the Republican city convention, and the second name upon it, that of Mr. Schieren, was taken by the convention as its candidate. All the other organizations thereupon gave their formal approval, and Mr. Schieren became the anti-ring candidate. There was no partisanship whatever in the choice, and the union of all opposing elements was made possible because each was willing to sacrifice its personal prominence and become merely a factor in the movement.

After the tearful interest of the Republicans in Hawaii, it was only natural that a Republican party should be organized in those isles of the blest. That solemn event took place on July 30, and a platform of twenty-two mortal planks was adopted. One of them, of course, declared for annexation, so that Hawaiian Republicanism might blend with our own. That the blending is not to be done from the other direction, however, is clear from that plank which "strenuously opposes the importation of persons from abroad to fill Government positions so long as there are loyal residents of the republic competent to occupy them." Thus it appears that there will be no opportunity for our decayed Republican statesmen to go to Hawaii and grow up with the offices. Other planks of the Hawaiian Republicans "favor a graduated income tax," "advocate the perpetuation of systems of public works in order that the surplus labor population, except Asiatics, may be afforded employment," and "demand the repeal of the obnoxious and iniquitous Sunday law." We see no reason why, after this profession of political faith, two delegates from Hawaii should not be admitted to the next Republican national convention.

The London *Economist* of August 11 has an article on the wheat harvest of 1894, taking into consideration the crops of Europe and America only. It finds a very bountiful harvest in the United Kingdom, but on a diminished acreage, so that the total yield will be only 6,000,000 bushels greater than last year. The French harvest is unusually large, say 320,000,000 bushels in all. In Spain, Portugal, Italy, Germany, Holland, and Belgium there is a considerable gain over last year. In Austria-Hungary and the neighboring countries there is a considerable deficiency as compared with last year, and the same may perhaps be said of Russia also, but the reports from the latter country are conflicting. The harvest of the United States is put somewhere between 400,000,000 and 475,000,000 bushels. The conclusion of the *Economist* is that "both Europe and America will probably produce less than the quantities grown in 1893; but unless other parts of the world fall off greatly, the total production can hardly fall below a year's consumption, while there are still remnants of the great accumulations of the last three years to clear off, so that there is nothing at present to indicate any substantial improvement in the price of wheat."

We have referred to the way the socialists in Roubaix and Saint-Denis have had a free course and been glorified and got those municipalities deeply into debt. Reports from other French cities where the socialists are in control show a similar state of affairs, and make it clear that, for taxpayers, it is not only the first step in practical socialism which costs, but every succeeding step as well. Some municipal councils now in socialistic hands are restrained by the veto of the prefects on their making free with public money. This is the case in Paris, where the Prefect of the Seine has for years been disallowing the appropriations of the Council. About the only thing the Paris socialists have finally got by him is their bill to raise their own salaries, which are now fixed at $1,200 a year. This is the way they carry out their professed determination to "reduce the pay of municipal officers to the maximum earnings of workingmen." Perpignan has been having a delightful experience with its socialistic municipal council. When it came into power it found a surplus of $25,000. After four years it went out leaving a deficit of $120,000 and the city bankrupt. Examination of accounts showed vast sums spent by the councillors on costly furniture for the public buildings, on punch and cigars for their official consumption, and on journeys made by them here and there to confer with other socialists as to the best way of spending public funds. Somewhat similar experiences have been had in Saint-Ouen, Lyons, and Marseilles. They give point to the growing conviction of the world that socialism may be very fine, but that it comes high.

A curious case growing out of the Chilian war has just been decided in England by the Court of Appeal. The Chilian Government sued the London and River Plate Bank for the return of 338 bars of silver deposited with it by Balmaceda as security for advances made him by the bank. Some $40,000 was advanced on the bullion in July, 1891, and as to this the Chilian Government makes no complaint; but on August 29, a further sum of $530,000 was advanced, and this, the plaintiffs averred, should be set aside, inasmuch as Balmaceda had been defeated on August 28, and had definitely resigned by 12:30 on August 29. The point was that his Government had ceased to be even *de facto* when the money was advanced, and that the bank should have known that the silver really belonged to the successful revolutionists. But it was rejoined that the bank had no certain or official knowledge of the fall of Balmaceda, and, if the rumor of his collapse had proved false, would have been liable in enormous damages for failing to live up to its contract with him. This view was sustained by the court and the case was dismissed. The Master of the Rolls laid down the doctrine that you do not need to ascertain the constitutional warrant of a *de facto* government before doing business with it.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE PRINCIPAL TARIFF CHANGES.

THE most important change in the new tariff is that relating to wool and woollen goods, by which the raw material is made free and the duties on the manufactured articles are reduced to 30 per cent. on yarns, 40 per cent. on cloths, and 45 per cent. on dress goods. The reduction on these articles is chiefly in the specific rates, or pound duties so called, which were imposed to offset the duties on wool. These pound duties were in some cases very onerous, ranging from 16½ cents on blankets to 60 cents on dress trimmings and on the higher grades of carpets. The theory upon which the pound duties were laid was that it takes, for example, four pounds of raw wool to make one pound of cloth; that is, the duties were compensatory. When the Wilson bill came up, the manufacturers who had the making of the McKinley bill, confessed, or rather insisted, that they had "stretched the truth" when they said that the pound duties were no more than a compensation for the duties on raw wool. They now claimed that the pound duties as well as the ad-valorem duties were protective (and necessary of course), and they made their own former untruths the basis of a demand that the woollen duties should be increased over and above the compensatory line of the McKinley bill, and they actually prevailed on the Senate to raise them 5 per cent. above the Wilson bill as a reward for their previous dishonest behavior. This, however, can be overlooked now, or relegated to the tomb which contains so many other tariff deceptions and robberies. The relief to the public from the abolition of these pound duties will be very great. The new schedule of woollen manufactures does not go into effect till the first of January, 1895, but the wool schedule takes effect immediately.

Next in importance to wool and woollens are the schedules of china and glassware, which are reduced from 55 and 60 per cent. to 30 and 35 per cent. Of course there is a great outcry on this subject from the protected interests, and they all talk of going out of business, just as the quinine-makers did when Congress put that article on the free list. It is a sufficient answer to the makers of china and glassware that any trade which cannot be carried on in this country with a tax of 30 per cent. levied on the consumer for its benefit ought to be abolished. There is no danger, however of their going out of business permanently.

The next most important thing in the list is tin plates. The increase of tax on this article was perhaps the greatest outrage in the McKinley bill. The duty on tin plates in the tariff of 1883 was one cent a pound, being equal to 35 per cent. ad valorem. McKinley raised it to 2 1-5 cents per pound, or 78 per cent. ad valorem. It is now reduced one cent per pound, *i. e.*, it is put at 1 1-5 cents, which is equal to 42 per cent. ad valorem. Here we may repeat that an industry which cannot be carried on by taxing all the consumers of canned goods and all the buyers of tin pans, pails, and dippers 42 cents on each dollar's worth, is a detriment to the country and ought to be abolished.

A more brazen although less important item in the McKinley bill than the tin-plate tax was the duty on pearl buttons, which was raised from 25 per cent. to 143 per cent. average. As to some varieties and sizes it was much higher, being about 1,000 per cent. This swindle was accomplished by cunning phraseology that common people could not understand. The McKinley duty was "2½ cents per line and 25 per cent." It is to be regretted that the duty was not put back to the old rate of 25 per cent. It stands in the new bill at 1 cent per line and 15 per cent., which is equal to 84½ per cent. ad valorem.

Linseed oil was monopolized by a Trust as soon as the McKinley bill was passed, the duty being increased from 25 cents to 32 cents per gallon. It is now reduced to 20 cents per gallon. Castor oil was also put into a Trust, the duty being 80 cents per gallon. It is now reduced to 35 cents.

Flax, hemp, grain bags, cotton bagging and burlaps are on the free list. This is a very important change.

Sulphuric acid, the most important chemical agent employed in manufacturing industry, is restored to the free list, McKinley having taxed it ¼ cent per pound. Bichromate of potash, another indispensable agent of manufacturing industry, which has always been a close monopoly in this country, is reduced from 3 cents per pound (about 32 per cent.) to 25 per cent. This article ought to have been put on the free list.

Lumber is at last put on the free list.

The duties on white lead, pig lead, cutlery, gloves, and nearly all the miscellaneous articles have been materially reduced. The reduction on iron and steel, although seeming to be considerable, is really no reduction except on certain specialties, being prohibitory even at the lower rates now adopted. This is the case with pig-iron and steel rails.

The reciprocity clause of the McKinley act is repealed, but the "reciprocal commercial arrangements heretofore made" are kept in force, "except where such arrangements are inconsistent with the provisions of this act." Therefore, upon the signing of the bill by the President, the retaliatory duties against Venezuela, Hayti, and Colombia which were established by President Harrison's proclamation, are abrogated. This is important as regards the "mild coffee" produced by those countries, which is now dutiable at three cents per pound.

Good all through, and with no "ifs or buts" about it, is the clause placing works of art on the free list. The spectacle presented to other civilized nations by the United States clinging to its barbarous tax on educational and refining influences in the shape of pictures and statuary, has been about as anomalous as that of a man with a war-club at a garden party. One Congress after another has met and adjourned without getting rid of this tax, though free-art clauses have been introduced in several of the tariff bills. Indifference on the part of the general body of legislators has been more of a factor, perhaps, than active opposition, in the defeat of repeal, but this time the measure seems to have found friends in the committees of both houses and in the debates on the floor as well. The American artists who desired to be exempt from this offensive sort of "protection" and have kept up an active war on the tax, are to be congratulated on the successful outcome of their labors, and the general public on a step increasing their respect for art and their reputation for intelligence at the same time.

GOV. RUSSELL ON STATE CONSTITUTIONS.

EX-GOVERNOR RUSSELL of Massachusetts, in his address before the graduating class of the Yale Law School, has set forth his own views as to what a constitution should be and as to what a constitution should not be. The Constitution of the United States, it is almost needless to say, is a constitution as it should be. "In less than thirty words," says Governor Russell, "it created our whole national judicial system." By "eight words" it established our admiralty and maritime jurisdiction, which, "by magnificent judicial evolution," has broadened the original English idea, until jurisdiction extends "from the ebb and flow of the tide so as to cover every league of navigable water within our continental domain." The system of "comprehensive general principles and broad powers, sufficiently elastic to allow of expansion by proper construction, yet sufficiently distinct to be effective and protective, has stood the test of more than a hundred years, has carried us through foreign wars and civil conflict, has adequately met a phenomenal increase of population, wealth, and area with its new and momentous questions, has skilfully adjusted the delicate relations between State and nation, and governed as efficiently 70,000,000 of people scattered through forty-four States, reaching from ocean to ocean, as the small population of the narrow coast line which embraced its thirteen original constituents." Governor Russell also triumphantly quotes Mr. Dicey, when speaking of the sovereign power established by the Consti-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

tution: "It needed the thunder of civil war to break his repose, and it may be doubted whether anything short of impending revolution will ever again arouse him to activity."

Substantially every recent constitution framed in a Southern or Western state is manifestly, in Gov. Russell's opinion, what a constitution should not be. The masterful power of enunciating great principles in few words certainly seems to have passed away as completely as if 500 years had intervened—as if the recent constitutions were written in a new language—as if the framers of 1787 were old Romans and the framers of to-day modern Italians. As far back as 1848, the Constitution of Illinois increased in volume "in the ratio of eight to eighteen," in 1875, the Constitution of Missouri "in the ratio of eleven to thirty-one"; in 1891, the Constitution of Mississippi became "almost a code of laws," containing 285 sections and covering 47 pages. There is no administrative detail too petty for the constitutional delegate to try his hand at; and the controlling idea of our little constitution-makers manifestly is that when they get a chance to manage matters, they must fix them to suit themselves and trust nobody—not the Legislature, not the judiciary, not even the people whom they extol as the fountain of political wisdom. In one of the new States there are *ninety* prohibitions "upon the Legislature in the single matter of special legislation"; in another, the Constitution "even fixes the time within which a judge must render his decision"; in North Dakota, it requires the Supreme Court of the State to do the work of the reporter, "to prepare a syllabus of the points adjudicated in each case."

That is to say, the small minds which get control of a convention seize their opportunity to "run a State," as politicians would term it, for the next twenty or thirty years, and by so doing undermine the healthy American principle of self-government and civic responsibility. Gov. Russell's philosophical comment is: "By the creation of important administrative boards and by the many restrictions on the legislative, executive, and judicial departments, the tendency of these constitutions is to establish a sort of automatic permanent administration as a substitute for our usual form of government." Or, as Chief-Justice Cooley has said to some of these constitution-makers, "In your constitution you are tying the hands of the people." Story admonished us more than half a century ago, "The rage of theorists to make constitutions a vehicle for the conveyance of their own crude and visionary aphorisms of government requires to be guarded against with the most unceasing vigilance." The constitutions which have followed his warning vindicate his foresight.

In addition to the egotists who think that they can legislate for the future with greater wisdom than any legislators whom the people may hereafter select, there are the demagogues of the day, always afraid of the unpopular, and ready to advocate any favorite measure of the hour. Hotels, theatres, express companies, the telephone, the sleeping-car, the telegraph, the railroad, become suddenly subjects of constitutional law. The amendment at Albany, prepared by the labor unions, which is intended to prevent the employment of convicts at remunerative work in the State prisons, is a specimen of this. Prisons and prison reform still furnish one of the unsettled problems of our present civilization. Social science is still wrestling with the subject. Humanity demands that the convict shall be given a reasonable chance to amend his life and become a useful and self-supporting member of society. Economics require that the cost of reformation shall not be too great, that the expenses of the prison system be kept within reasonable limits, and that the convict shall be, if possible, self-supporting. How and to what extent this can be best accomplished is still a question—a question which is receiving the careful consideration of some of the best and most philanthropic minds in the world. Yet at this point there comes a band, or many bands, of monopolists having a corner, or trying to have a corner, in the skilled-labor market. What they want is the exclusion of everybody whose labor will compete with their own, *i. e.*, with their kind of labor. They introduce the legislative lobby into a body of men who have no right to legislate upon any subject, and they do this to procure legislation for themselves—legislation which will help their monopoly for many years to come.

A provision to prescribe and restrict the future management of a prison is manifestly an attempt to control the future—an attempt to dictate a policy, and tell succeeding legislators and perhaps generations what they must and what they must not do. Concerning this element of control, Governor Russell most aptly says:

> "True, the control may be of a majority, not a king; but the vital question is not its source, but its extent. If it prevents the people from asserting their will, if it continues the reign of a departed majority, it is not in accord with the principles and institutions of our liberty-loving, self-governing people."

The primary purpose of a constitution is to create and define a government; its next is to secure personal and political rights and establish a few of the great and fundamental principles of government, such as, "No title of nobility shall be granted," "Congress shall make no law respecting an establishment of religion." All of these, it is true, are restrictions upon legislation and upon the people who elect the legislators. But they are more than restrictions: they are fundamental assurances and guarantees of great and important rights. The right of trial by jury is a right affecting the individual; the prohibition as to titles of nobility is an assurance to all men that all men in this country shall be politically equal; the restriction concerning an "establishment of religion" assures the minority of religious persons that they shall not be forced by the majority to support a state church. Such restrictions go to the character of a government, and not to its policy. They are organic and are intended to be immutable, as much so as that "the United States shall guarantee to every State in this Union a republican form of government." Their abiding purpose is to guard the minority and the individual, and to assure to all men constitutional rights and liberties which a transitory majority cannot invade.

To these may be added certain restrictions upon the administrative forces of government—the legislative, the executive, and the judicial. But such restrictions must extend no further than these administrative agencies; that is, they must not bind the principal, the body politic. The convention, for the better security of the people, may tell future legislatures how they must work, but not what they must do. It is within the proper scope of a constitution to prescribe that the enactment of a law shall be only by yeas and nays, which shall be entered on the journal; for this secures to the body politic proper administrative action where a statute would not bind the law-making power, and regulates legislation by something better than legislative rules. But it is not within the proper scope of a constitution to prescribe that the yeas and nays shall be taken *viva voce*, and not by an electric instrument which would enable each member to print his own name and vote on the roll, and all the members of a house to vote simultaneously. A constitution may require three several readings of a bill, and that these readings be on different days, and that the title of a private bill correctly set forth its object; or it may go further and follow the English parliamentary practice of requiring a preamble which shall fully declare the nature and extent of the claim, and the intended scope and purpose of the bill, and it may provide that in construing such statutes the preamble shall limit the effect of the enacting clauses; for all such restrictions are in furtherance of honest legislation, and neither "tie the hands of the people" nor "continue the reign of a departed majority." In only one instance, the election of the President, did the Constitution of the United States descend to administrative detail,

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

and within a score of years that provision had to be amended.

Distrust is the enemy of republicanism. If men cannot trust each other, and if society cannot trust itself, there cannot long be a republic. In 1787 the public distrust was sectional and monarchical: one State could not trust the other States, and the distrustful part of society could not trust anything that even looked like the abjured monarchy. The framers of the Constitution treated the case heroically, and in time compelled the people of the United States, no matter how far apart they might chance to live, to trust each other. These Southern and Western constitutions which Gov. Russell condemns are overwhelming evidences of distrust, and of a distrust which is of the most dangerous kind. They show that society in those States does not trust itself in the selection of its own legislative representatives; that society, though it does not say to a king, "Come and rule over us," does say to a convention, "Come and take care of us; we have weakened; we have not the power of self-government which our fathers had; we belong to the servile races, and are incapable of taking care of ourselves." It is not unlikely that some future historian, after a careful study of American States and State communities and State constitutions, will philosophically formulate as a law of political science, "The longer a constitution, the weaker the people, and the more corrupt the community."

A QUESTION OF CITIZENSHIP.

THE language of the first sentence of the fourteenth amendment to the federal Constitution indicates that a person born in this country of foreign parents is a citizen. The *Staats-Zeitung* has lately called attention to the construction incidentally placed upon this part of the amendment by the United States Supreme Court in the decision in the New Orleans slaughter-house cases, and to a decision of Judge Lippincott, delivered in a case before the Hudson County Circuit Court in New Jersey.

The United States Supreme Court in its opinion in the slaughter-house cases, delivered in December, 1872, says: "The first section of the fourteenth article opens with a definition of citizenship—not only citizenship of the United States, but citizenship of the States. No such definition was previously found in the Constitution, nor had any attempt been made to define it by act of Congress." The opinion then quotes the first clause of the first section of the fourteenth article, as follows: "All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States, and of the State wherein they reside," and goes on to say:

"The first observation we have to make on this clause is, that it puts at rest both the questions which we stated to have been the subject of differences of opinion. It declares that persons may be citizens of the United States without regard to their citizenship of a particular State, and it overturns the Dred Scott decision by making all persons born within the United States and subject to its jurisdiction citizens of the United States. That its main purpose was to establish the citizenship of the negro can admit of no doubt. The phrase 'subject to its jurisdiction' was intended to exclude from its operation children of ministers, consuls, *and citizens or subjects of foreign States born within the United States.*"

In the case decided by Judge Lippincott it was held that a man born in Brooklyn, but whose father was an unnaturalized Englishman, was not a citizen of this country, and could not hold the office of councilman. Knowing that the case would be appealed to a higher court, as it has been, the judge dismissed this point as follows (we quote from a manuscript copy of the unpublished decision):

"Upon this subject, without further discussion, I adopt the views stated in the *American Law Review* for September-October, 1884, volume 18, page 831, upon this subject, and also those of Mr. Justice Gray delivering the opinion of the Supreme Court of the United States in the case of Elk vs. Wilkins, 112 U. S., page 94."

The article in the *American Law Review* was written by George D. Collins of California, and is an argument against the citizenship of the son of a Chinaman born in this country. He denies without discussion the authority of the common-law rule in such cases, and sums up his opinion as follows:

"Birth therefore does not *ipso facto* confer citizenship, and it is essential, in order that a person be a native or natural-born citizen of the United States, that his father be at the time of the birth of such a person a citizen thereof."

In the case of Elk vs. Wilkins the opinion of the United States Circuit Court was delivered in 1884 by Justice Gray, the action being one brought by an Indian against a registrar in Omaha for refusing to register him as a voter, and is devoted almost entirely to a discussion of the political status of Indians. Of the words "subject to the jurisdiction thereof" the court says:

"The evident meaning of these last words is, not merely subject in some respect or degree to the jurisdiction of the United States, but completely subject to their political jurisdiction, and owing them direct and immediate allegiance. And the words relate to the time of birth in the one case, as they do to the time of naturalization in the other. Persons not thus subject to the jurisdiction of the United States at the time of birth cannot become so afterwards, except by being naturalized, either individually, as by proceedings under the naturalization acts, or collectively, as by the force of a treaty by which foreign territory is acquired."

The opinions above cited present what has been said judicially against the right of the son of a foreigner born in this country to be considered a citizen here. It is a complete reversal of the opinion on this question which was held by our highest authorities before the ratification of the fourteenth amendment, and the bearing of the amendment, as so construed, was not understood by some of the secretaries of state at Washington who were in office after its ratification. Justice Swayne (who, by the way, wrote a dissenting opinion in the slaughter-house cases), in writing an opinion in 1866, in United States vs. Rhodes (Circuit Court, in Kentucky), quoted from Kent's 'Commentaries,' "'Citizens,' under our constitutional laws, means free inhabitants born within the United States or naturalized under the laws of Congress," and said:

"We find no warrant for the opinion that this great principle of the common law has ever been changed in the United States. It has always obtained here with the same vigor, and subject only to the same exceptions, since as before the Revolution."

Secretary Marcy, writing instructions in 1854, said: "I have to observe that it is presumed that, according to the common law, any person born in the United States, unless he be born in one of the foreign legations therein, may be considered a citizen thereof until he formally renounces his citizenship."

Secretary Fish, in instructions written in 1873, said: "So far as concerns our own local law, a child born in the United States to a British subject is a citizen of the United States." In a letter of instructions to Mr. Cushing, in 1877, Secretary Fish said: "The minor child of a Spaniard born in the United States, and while in the United States, is a citizen of the United States." Secretary Blaine recognized the same view in a letter in 1881, in which he said: "The child born to an alien in the United States *loses his citizenship* on leaving the United States and returning to his parents' allegiance." The same idea is presented in a letter by Secretary Frelinghuysen, dated 1883, in which he says: "A child born in this country to a foreign father, when taken by his father abroad, acquires the father's domicile and nationality."

Two years later Secretary Frelinghuysen had revised his opinion on this question, and in a letter to Minister Kasson in the case of Ludwig Hausding he says: "Not being naturalized by force of the statute, Hausding could only assert citizenship on the ground of birth in the United States; but this claim would, if presented, be untenable, for by section 1922, R S, it is made a condition of citizenship by birth that the person be not subject to any foreign power." The section of the statutes quoted differs from the provision of the fourteenth amendment only in phraseology. In 1885 Secretary Bayard decided that the son of a German subject, born in Ohio, was not a citizen under the statute or the Constitution, because "he was on his birth 'subject to a foreign power,' and 'not subject to the jurisdiction of the United States.'"

But the United States Supreme Court itself does not accept the expression used in the slaughter-house cases as final on this point. In the case of Minor

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

vs. Happersett, decided in 1874, two years after the decision in the slaughter-house cases, it held: "Some authorities go further and include as citizens children born within the jurisdiction, without reference to the citizenship of their parents. As to this class there have been doubts. For the purposes of this case it is not necessary to solve these doubts."

In the case of Look Tin Sing, Circuit Court of California, decided in 1884, Justice Field, writing the opinion, held that a Chinaman whose parents were and always have been subjects of the Emperor of China, but who himself was born in California, was "not within any of the classes of persons excepted from citizenship [by the first section of the fourteenth amendment], and the jurisdiction of the United States over him at the time of his birth was exclusive of that of any other country." He thus defined his view of the words "subject to the jurisdiction thereof":

> "They alone are subject to the jurisdiction of the United States who are within their dominions and under the protection of their laws, and with the subsequent obligation to obey them when obedience can be rendered; and only those thus subject by their birth or naturalization are within the terms of the amendment. . . . The language used has also a more extended purpose. It was designed to except from citizenship persons who, though born or naturalized in the United States, have renounced their allegiance to our government and thus dissolved their political connections with the country."

The question may, therefore, be considered to be still awaiting a definite decision of the highest court.

THE IRISH OUTLOOK.

THERE is some fear, as there have been some predictions, that the throwing out by the Lords of the Evicted Tenants bill will lead to a fierce recrudescence of agrarian agitation this winter. It is to be considered, however, that the "agitable" elements, so to speak, of Irish society have, by emigration and otherwise, been seriously reduced within the past ten years, that the statutable reductions in rents have done much to quiet thousands, and that the success of the Congested Districts Board would render it very difficult to arouse the west as formerly. The influence of the schooling of the last few years in constitutional methods, too, must not be overlooked. In short, one may fairly conclude that the last desperate weapon of disturbance and outrage is no longer available.

At the same time it cannot be denied that the position of the home-rule movement is exceedingly grave. To most thoughtful English-speaking observers outside the United Kingdom it is apparent that the Imperial Parliament, as at present constituted, cannot do its allotted work. The claims of Ireland must be in some way satisfied. The majority of Irishmen see more and more clearly that Great Britain is increasingly incapable of legislating for Ireland. National peculiarities, as between the two peoples, are becoming less marked, but the institutions of the two countries are growing more complicated and diverse. Ireland's desire for home rule is not a fire of slowly dying embers; it is one being constantly fed with fresh fuel in the shape of newly evolved wants and wishes which the Imperial Parliament has not time, knowledge, or capacity to meet. There is no better case in point than the land question. Parliament has spent session after session in the attempt to settle it, and now the parliamentary committee sitting for the past three months reveals that the work must be reconsidered.

Representatives of Irish feeling have always contended that, so long as the administration of the law is not dominated by public opinion in Ireland as it is in England and Scotland, the efforts of Parliament to satisfy Ireland must fail. This contention is supported by the evidence laid before the above committee. The working of the land laws, the interpretation of the acts of Parliament, have been in the hands of men out of sympathy with the people of Ireland, cut off from the influence of their opinion, ignorant of their aspirations and needs. Irish administrators rely for their advancement and success in life on English feeling and the spirit of the *Times* and *Scotsman*. The inquiries of this committee have brought out an almost grotesque perversion of the apparently plain wording of acts passed within the last fifteen years, and of the utterances of the statesmen who passed them, and have revealed on the part of Irish officials an almost Chinese subtlety of intellect in applying them when possible in favor of landlords and against tenants. The evidence and proceedings of this committee, published day by day in the Irish papers, have strongly impressed Irish public opinion, while in England, among those who will be the final arbitrators, scarcely any notice is taken of the proceedings, upon a proper estimation of which the welfare of the majority of Irishmen depends. Many a cricket match in London, many a race between the *Vigilant* and *Britannia*, has attracted more attention than all the doings of the committee from first to last.

The Liberals who espoused the cause of home rule have proved true, but in what direction behind them is British opinion tending? Is further proof to be afforded that when Ireland is quiet her demands are not deemed worthy of attention; or is English opinion, after its deliberate but weighty fashion, resolving that the home-rule measure formulated and passed through the House of Commons must, spite of the opposition of the Lords, become law? It is difficult to say. Perhaps no other Parliament has been so productive of great measures for the people of Great Britain. They have gained much, and they would have gained nothing without the steady support of the Irish vote. The Government came into power to settle an Irish grievance, yet so far nothing has been carried for Ireland. Will Great Britain at the next election, in full appreciation of the services rendered by Ireland and of the necessity for a settlement, rally to the Irish cause? Or will she, having secured so much for herself, forget those to whom she is so largely indebted, and fall back into one of those lethargies regarding reform which have in England so often followed periods of radical activity?

The public supineness as to the rejection of the home-rule measure by the Lords, contrasted with the general indignation when the Employers' Liability bill was mutilated, is ominous. It would be different if Irish were linked with English reform; if Englishmen felt for the inhabitants of Meath and Mayo as they feel for those of Lancashire and Suffolk; if, in short, public opinion and public sentiment extended across the Irish Sea. But this is not the case. So long as the Lords have the astuteness to pass with little material change measures important to Great Britain, it is to be feared they will be allowed to mutilate or reject bills relating to Ireland. Moreover, much that has occurred of late years at home and abroad has tended to discourage former hopes as to radical changes. Italy has been a disappointment; so has the slow progress of orderly liberty in South America. Add the rise and spread of Anarchy, the prevalence of impossible labor demands and of labor riots. In Ireland this perpetual unsettlement is most disastrous. It retards or prevents minor reforms; it too often, in local affairs, aids unworthy persons and interests in keeping their hold upon the public conscience and the public purse by simple verbal adhesion to popular principles.

The events of the past few months force certain considerations especially upon the attention. One is the failure of the Liberal Unionists to justify their existence as a party determinedly set against home rule, but strenuous for radical reforms in the government and administration of Ireland. There is nothing now to distinguish them in this respect from the bluest of blue Tories, the most orange of Orangemen. Mr. Courtney and Mr. Russell are perhaps exceptions—the one in genuine sympathy with Irishmen in their material concerns, the other a friend of Ulster tenants. On the other hand, it was hoped that Mr. Gladstone's retirement would make little change regarding the progress of the Irish question in Parliament. Concerning that and all others, it has made an immense alteration. The great debates continue,

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

but in a different, a more material atmosphere.

MR. GLADSTONE ON THE BLESSINGS OF HERESY.

THE incurable optimism which is one of the essential qualities going to make Mr. Gladstone an ideal democratic leader, was never given more striking display than in his *Nineteenth Century* article on "Heresy and Schism." Subject and treatment doubtless illustrate other characteristics of his. If he cannot say with Emerson that he loves a cowl, at least he can that he likes a shovel-hat; and theological speculation and ecclesiastical controversy have had a singular fascination for him ever since his 'Church and State' of fifty-five years ago. A certain mental flavor and method not unlike those of a scholastic theologian likewise appear here and there in the article. Bagehot long ago singled out this quality in him. But what impresses one above all else in this latest writing of Mr. Gladstone's is, the obstinate hopefulness with which he observingly distils out the soul of goodness in things evil.

He himself is a High Churchman of the straitest sect. To him, as he intimates in the article itself, the Church is a divine organism, with a "jurisdiction solemnly constituted" and vested in the successors of the Apostles. Accordingly all who "rebel" against that jurisdiction do thereby "frustrate, so far as in them lies," the work of the Divine Founder of the Church. With these convictions, how would it be supposed that an old man, gazing abroad upon a disrupted Christendom, would consider the case of those men and sects that have rent in pieces the seamless garment of the Lord? We should expect such gloomy views and lamentations as we are, in fact, accustomed to receive from High Church quarters. The principle of authority is broken down. Men will no longer "hear the Church." They turn their backs on the true light, and are following wandering stars, which will infallibly lead them into the blackness of darkness. This is what any man in Mr. Gladstone's position, without his unquenchable optimism, would have told us. But he serenely turns to the great compensations, nay, the positive blessings, which the stoutest High Churchman may see in the spread and power of heresy.

Without following him through the steps by which he thinks it necessary to justify himself in so much as taking this point of view, it is enough to say that the main benefit he finds in modern schism is its testimony to the power of what he calls "undenominational religion." What he means he sets forth in the following impressive and pathetic passage:

"I do not know on earth a more blessed subject of contemplation than that which I should describe as follows: There are, it may be, upon earth 450,000,000 professing Christians. There is no longer one fold under one visible shepherd: and the majority of Christians (such I take it now to be, though the minority is a large one), is content with its one shepherd in heaven, and with the other provisions He has made on earth. His flock is broken up into scores, it may be hundreds, of sections. These sections are not at peace, but at war. . . . But with all this segregation, and not only division but conflict of minds and interests, the answer given by the four hundred and fifty millions, or by those who were best entitled to speak for them, to the question what is the Gospel, is still the same. With exceptions so slight that we may justly set them out of the reckoning, the reply is still the same as it was in the apostolic age—the central truth of the Gospel lies in the Trinity and the Incarnation, in the God that made us, and the Saviour that redeemed us. When I consider what human nature and human history have been, and how feeble is the spirit in its warfare with the flesh, I bow my head in amazement before this mighty moral miracle, this marvellous concurrence evolved from the very heart of discord."

Such optimism in such a man seems to us almost unexampled. It is an optimism, however, which does not take close enough observation of the facts upon which it works. Narrowly scrutinized, the "marvellous concurrence" which Mr. Gladstone esteems so encouraging, would not prove of a sort to delight one who holds the doctrines he mentions in any such sense as he does. The concurrence is too much that of a relaxed grasp on all dogma, of a rationalizing translation of the historic teaching of the Church into terms of modern thought, of the refining and transcendentalizing tendency which will accept any creed or all creeds provided the right of private interpretation is reserved. No one thoroughly conversant with the way in which the two doctrines which Mr. Gladstone mentions are actually held among the leading Protestant sects would dare to say that they mean the same thing now as in the apostolic age or in the Nicene Creed. Even as these dogmas are held at the present day, they are accepted for an entirely different reason. Once it was sufficient that Mother Church taught them. Now the standpoint is rather that of Coleridge—that they "find" men, that is, inspire and comfort men. But this of itself is so wide a departure from the divinely commissioned Church with its solemn jurisdiction that any concurrence to be made out besides seems necessarily barren.

Naturally the blessings of heresy would be very differently described from a more secular standpoint. Probably Janet puts the case in a way acceptable to the modern spirit when he says that "without criticism and investigation the world would be one universal China." Heresy able to maintain itself for a century or two insures free inquiry. That has come to be the principal thing with modern man, whether it leads him to heresy or orthodoxy. Milton declared all belief, true or false, to be heresy, provided a man held it without sufficient reason. "A man may be a heretic in the truth," he says in the 'Areopagitica'; "and if he believe things only because his pastor says so, or the assembly so determines, without knowing other reason, though his belief be true, yet the very truth he holds becomes his heresy." It is from heresy of that kind that the modern world devoutly prays to be delivered.

THE BRYANT CENTENNIAL.

PITTSFIELD, MASS., August 17, 1894.

AT Cummington, yesterday, was observed in appropriate fashion the centennial of William Cullen Bryant's birth. From time to time during the past twenty years we have celebrated the centennial of events important in our national history, from the Boston Tea Party to Washington's inauguration; whereas the exercises at Cummington commemorated our earliest American poet, and, in so doing, they celebrated the birth of American poetry. Bryant's priority is indisputable, for he was born November 3, 1794, and wrote "Thanatopsis" in October, 1811. Of the poets who belonged to his generation, and who constitute what is already coming to be regarded as the classic group, Emerson was born in 1803, Longfellow and Whittier in 1807, Holmes and Poe in 1809, and Lowell and Whitman in 1819. Older than Bryant were three single-poem men, Hopkinson, Key, and Payne; but "Hail, Columbia," "The Star-Spangled Banner," and "Home, Sweet Home" were all written after "Thanatopsis." At any rate, these three popular pieces would never pass for great poems. So, too, Fitz-Greene Halleck, born in 1790, and for many years hailed, particularly in New York, as a genius, has long since been properly classified. He does not, like Bryant and the other members of the group I have mentioned, represent any important idea or reveal to a remarkable degree any quality of permanent value in literature—as Holmes does wit—and so we can no more rank Halleck among the great American poets of the century than we can rank Praed or Bayly among the great English poets.

Bryant's priority in time is therefore as unquestionable as is the excellence of "Thanatopsis," his first poem—a work which, whether it be judged as the production of a youth of seventeen, or by the strictest canons of criticism, stands forth among the splendors of the language. His peculiar vein, a minute and loving description of nature—"fixed," as painters would say, by a spray of moralizing—he exhibited from the start. After "Thanatopsis," "The Waterfowl," "The Yellow Violet," the "Inscription for a Wood," and the few other poems like them published in 1831 in his first volume, Bryant wrote nothing characteristic which cannot be traced to a similar inspiration. He found his vocation in boyhood, and never went in search of novelty. The result was that the impression he produced was deep and uniform, and, we may believe, permanent. Nature became through his interpretation moral, as through Emerson's she became spiritual, and through Shelley's emotional. A moralized nature cannot cease to interest and uplift mankind.

Reflections such as these were doubtless in the minds of hundreds of persons who made yesterday the pilgrimage to Cummington. That village lies in northwestern Massachusetts, among the hills of Hampshire County.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The landscape is sterner and less picturesque than that of Berkshire. There are no broad valleys, suggestive of fertile farms and prosperity, but narrow hollows between hill and hill through which brawls some tributary of the Westfield River, which murmurs here and there as it is forced to turn a paper or a saw-mill. Along the less frequented ways you may drive several miles without passing a house; and even on the highroad the dwellings are often two or three furlongs apart. It is a region to delight the tourist who loves long stretches of woodland roads, where the shadows lie thick, varied by a panorama of whale-back hills, some yellow with grain and hay, others green with forests. Far away to the northeast you catch now and then a glimpse of Monadnock, a mere bubble of purple haze; towards sunset, Greylock juts like a blue promontory into the billows of green. Life on these Hampshire uplands must resemble life on a roof; all the sunshine of summer, without its heat, pours upon them, but bleak indeed must their winters be!

On one of the highest of the hills, midway between the villages of East and West Cummington, is the Bryant homestead. There is nothing about the house or the place to recall the days of the early settlers, among whom were Bryant's father and mother's father. The house was wholly remodelled and enlarged thirty years ago, when the poet bought it back, to be a summer retreat for his old age. The place, with its trim hedges and lawns, its well-kept walls and fences, and its fields freed from stones, reveals at once that it belongs to no farmer, but to an owner with leisure and taste and means, which Hampshire farmers lack. Immediately behind the house is a grove of large pines—a rare tree in this region now—which join a wood of beeches, birches, maples, and hickory that stretch to the top of the hill. From the front piazza, you look just across the road to a field, through which runs the rivulet, and which is bounded by the larger wood, the theme of one of Bryant's best poems. Then the gaze ranges east and north for thirty or forty miles, ricocheting from hill to hill, to be lost at last in the hazy horizon. The site of the cottage where Bryant was born, long since destroyed, the old graveyard, the meeting-house, and the tavern, must all be sought at East Cummington, two miles away; to the present homestead his father brought him when a little child, so that this is the environment amid which his boyhood and youth were chiefly spent. Down at Plainfield, in the hollow yonder, he studied with the Rev. Moses Hallock, in preparation for Williams College; southward, out of sight, lies Worthington, where he first read law. Changes among these hill villages are rare, and they are chiefly changes of decay, there being in Cummington only eight hundred inhabitants now, against nearly double that number in Bryant's youth. Much of the soil then rich for farming has run out and become pasture-land; many are the cellars, choked with weeds and brambles, where dwellings then stood.

Could good Dr. Bryant, the poet's father, who for thirty years was the doctor of this countryside, have beheld the cavalcades which from early morning yesterday converged by all available roads to his house, great would have been his astonishment. Nearly a thousand vehicles, from the two-wheeled gig to the four-horse tallyho, came laden with visitors from all points within twenty miles. Those who brought no driver unhitched their horses, tied them to the nearest fence or tree, and then strolled towards the grove behind the house. There, under the shadow of the beeches and maples, a platform, capable of holding a couple of hundred persons, had been erected, and in front of it, on a gently rising slope, seats for twice as many more had been prepared by nailing boards to stakes driven into the ground. A portrait of Bryant, wreathed with ferns, was hung on a tree in full view of those who faced this platform, and a bank of flowers and greens partly hid the melodeon which was to accompany the singing.

By ten o'clock the platform began to fill with members of Bryant's family and with invited guests, and in a few minutes all the seats there and on the slope had been taken, and a circle, constantly increasing, of late comers who had to stand was drawn about them. One may have seen many gatherings in many lands, and yet have seen no gathering like that. In the first place, it embraced all ages, from the oldest inhabitants of Cummington and the neighboring villages, to the babes who came with their mothers—good farmers' wives, who, having no one to leave the little ones with, brought them and the other children. In the next place, it embraced all classes, whether you made wealth or occupation or intelligence the test of classification. Nor could the genuineness of the interest taken fail to strike an observer. A few of the visitors may have come out of curiosity, but nine-tenths came because they wished to do honor to Bryant and through him to poetry. The people of the neighborhood naturally far outnumbered the strangers, and afforded a good opportunity for studying the physique and manners of a community where the native stock has never mixed; so pure is it in Cummington that out of two hundred voters only three—an Irishman, a Nova Scotian, and a Canadian—are foreign-born. I fancy that the farmers of this generation do not fall below the average of their fathers in thrift and common sense; certainly the specimens one saw in Bryant's grove could not easily be matched in any gathering of remote country-folk in England or on the Continent. Yet now, as hitherto, the bright and energetic hill-born lads speed away as soon as they can, like their homeside brooks, down into the plain and to the cities of the plain.

I need not describe the exercises in detail. They were well arranged to give the villagers, the personal friends of Bryant, and the larger circle of his admirers, severally, due recognition. In its way, nothing was more satisfactory than the unpretentious, downright welcome extended by Mr. Lorenzo H. Tower in behalf of the people of Cummington. You heard there the genuine rural Yankee, who thinks better than he talks, but who does not, on that account, fail to reveal his sincerity. No polish of phrase could have expressed more clearly the cordiality of himself and his neighbors. They spread out their best—there could be no doubt of that. So, too, did the village chorus and orchestra.

But the most interesting figure on the platform was the poet's only surviving brother, Mr. John H. Bryant, now eighty-seven years old, erect in body and awake in intellect. He recited two original poems in a firm, far-carrying, not unmusical voice. The presence of Mr. Parke Godwin, Bryant's son-in-law and biographer, and of the Hon. John Bigelow, who, like Mr. Godwin, had been associated with Bryant in editing the New York *Evening Post*, helped to deepen the feeling that we were contemporary with the poet himself—a feeling which could come only in the case of a man who, like Bryant, lived more than four-score years. Next year Keats's centennial will be celebrated; but he died at twenty-five, and probably not one of his acquaintances now survives. The feeling that Bryant had been gone but a little while was characteristic of yesterday's celebration, and gave the exercises a personal and reminiscent rather than a critical or literary cast. The principal speakers, Mr. Godwin, Mr. Bigelow, Mr. E. R. Brown, Mr. Charles Dudley Warner, and Prof. C. E. Norton, all displayed a truly Bryantesque moderation, which would have pleased no one more than the temperate Bryant himself. They refrained from eulogistic brag, they made no claims as to Bryant's position in our literature, nor belittled others in order to magnify him. It seemed to be taken for granted, both by speakers and hearers, that in Bryant we had a personality of uncontested worth, and that it was no more profitable to argue about the excellence of his poems than about the upland air, the sunshine, and the rolling landscape, by which we were actually surrounded; if these were good, then the poetry which reproduces them must be good. To appreciate, rather than to criticise, was the prevailing spirit, and it did not degenerate into vapid admiration.

Several speakers laid stress on Bryant's unswerving uprightness as a politician and on his dignity and honor as a journalist. Listening to this reiterated praise, one was in doubt whether to rejoice that Bryant deserved it, or to blush because those qualities are so rare as to require mention. What would a Utopian have inferred of the standards of our politics and newspapers if he knew no more of them than that Bryant gained great renown by seeking no spoils, though he was a politician, and by telling no lies nor scandals, though he was an editor? Possibly at the next Bryant celebration, more emphasis will be given to him as a model journalist than as a poet, since the ideals of editorship which he upheld seem in danger of extinction.

But yesterday, contemplating his career as one after another of his friends told of it, vehement thoughts were banished. Even the presence of Mr. John W. Hutchinson, the last of the famous family of anti slavery singers, while it recalled Bryant's strenuous labors for emancipation and for the Union, was impressive, but not stirring. The exercises—interrupted by an interval in which the guests were entertained at tables spread under the apple-trees, and the others took their luncheon in the fields or woods—had not lost the quality of peace and friendliness when the time came, late in the afternoon, when the last tribute had been paid, the last hymn sung, and the concourse, numbering three thousand or more persons, broke up. Bryant, fortunate in his genius and his influence, was fortunate also in his birthplace, for those who would do him honor must quit the cities, and seek the Hampshire hills, where, restored and delighted by Nature herself, they will be in high mood for enjoying his poetry. On the grove-crowned hill of Cummington, as on an outpost of Parnassus, his spirit, like a Muse, will long abide, to cheer, and stimulate, and purify men.

WM. R. THAYER.

WALTER PATER.

OXFORD, August 1, 1894.

THE late Walter Pater's nature, like that of his hero Marius, was "composed in about equal parts of instincts almost physical and of slowly accumulated intellectual judgments"; and, like that of Marius, his character "was perhaps even less susceptible than other men's

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

characters of essential change." More than most men he believed "that to be but sentient is to possess rights"; and, again like his hero, he would see "the very symbol of our poor humanity" in the maimed race-horse led away by strangers "to die, in his beauty and pride, for just that one mischance or fault, although the morning air was still so animating and pleasant to snuff." "I could have fancied," cries Marius, and his author with him, "a human soul in the creature, swelling against its luck."

As a writer Mr. Pater is best understood when his own distinction between "mind" and "soul" is heeded. He had "a way of absorbing language, of attracting it into the spirit he was of, which makes the actual result seem like some inexplicable inspiration." Certain antagonisms provoked by him find their best explanation in his own dictum: "Mind we cannot choose but approve where we recognize it; Soul may repel us, not because we misunderstand it." This quality of "soul" in his style lends to his writings a kind of religious influence, and the matter which he treats is allied to the peculiar form into which he fashions it by an "electric affinity" flowing from him into both, so that their union works upon his reader by "an immediate sympathetic contact." The magical potency of language, for one possessing his gift of style and using it conscientiously, will make him deal with every-day words as with the consecrated rubrics of a hallowed ritual. Indeed, some such thought underlies the comparison made by Mr. Pater between admission into the communion of the Catholic church, and "the coming into possession of a very widely spoken language." It was with no light sense of the responsibility incurred in his choice that he aimed in his writing at a transcript not of mere fact, but of fact as modified by his own preference, of his own peculiar sense of fact. He lived in a state of scrupulous scholarhood, and found a craftsman's opportunity in the constant recognition of limitations inherent in the structure and vocabulary of the language in which he worked.

How he came to be himself is, of course, only to be understood in connection with the facts of his life and the general atmosphere by which he was surrounded; but no detailed biography, no history of intellectual life in his times, will ever communicate the insight into his nature which can be gained by a sympathetic perusal of the shortest of his fifty-odd essays; and the reader of 'Marius the Epicurean' or of 'Plato and Platonism,' his two longer works, can know Mr. Pater as a familiar friend without mastering a date or a detail in his biography. We might, in fact, apply to him (if only the inevitable word expressing his quality would come, as it came to him, for Cicero's) his own saying that "the sumptuous good taste of Cicero," encountered in everything he wrote, is "as truly the man himself as would have been his portrait by Rafaelle, in full consular splendor on his ivory chair." Not that a special interest fails to attach us to our writer's life, briefly though its outline may be given. He was born fifty-five years ago, in 1839, not far from the busy streets of London, in "the old house" that stood, as he describes it, just aloof from the town. Both of his parents died while he was still young, and the tidings of his father's death, "the cry on the stair sounding bitterly through the house," struck into his soul for ever. There was in the family an element of French descent derived from Watteau's favorite pupil, whose name was Pater, and who is described in one of Mr. Pater's Imaginary Portraits under the name of Jean-Baptiste. Everything in "the old house" had "a noticeable trimness and comely whiteness—the curtains, the couches, the paint on the walls with which the light and shadow played so delicately"; and in the garden grew a great poplar such as French people love, "having observed a certain fresh way its leaves have of dealing with the wind, making it sound, in never so slight a stirring of the air, like running water." The father was a medical man by profession, and both parents were of the Roman Catholic church. This circumstance perhaps gave Mr. Pater that rare and reverent understanding of what is most beautiful and consoling in the Roman ritual, otherwise hardly attainable by one not brought up as a son of that church.

At the age of twelve or thereabouts, and "in an agony of homesickness," young Walter Pater was taken from "the old house" to a new home. In due course he went to the King's School at Canterbury, and was entered at Queen's College, Oxford. At twenty-two he was placed by the examiners *in Literis Humanioribus* in the second class, where Matthew Arnold, his predecessor as the first of English critics, had been placed just eighteen years before, and where Lewis Nettleship (like Pater, a memorable exponent of the Platonic philosophy) was placed seven years afterwards. In 1865, Mr. Pater was elected Fellow of Brasenose, and he never severed his connection with that college, always as lecturer and more recently as Dean. For many years he lived in London, coming each term to occupy his rooms at Brasenose. What well-ordered rooms they were, severely beautiful, the whole effect being duly proportioned to one work of early Italian sculpture in low relief, which looked out among simple furnishings of a pale but serviceable blue. To these college rooms he was attached, and may therefore have found it easier to give up his house in London as he finally did, forced by considerations of health to exchange it for the one in Oxford, where his life has just closed.

The earliest of our author's published essays, that on Coleridge, dates back to 1865, the year of his election as Fellow, but was revised and expanded in 1880. In 1867 came the essay on Winckelmann, and that on Æsthetic Poetry was written in 1868, the year during which he wrote the memorable "Conclusion" which appeared at the end of his studies of the Renaissance in 1873. 'The Renaissance: Studies in Art and Poetry,' was his first published book—a collection of essays previously printed for the most part. Two other collections of his essays were published by him. 'Appreciations, with an Essay on Style' (1889), contained articles written both before and after those in his 'Renaissance,' which were consecutively written between 1868 and 1873. Four 'Imaginary Portraits' were collected in 1887, but this volume does not include 'The Child in the House,' which is an autobiographical picture of the author's own idealized childhood, accessible in *Macmillan's Magazine* for 1878. To back numbers of sundry magazines we are forced to look for various important essays, including the Taylorian lecture of 1890 on Prosper Mérimée, and those wonderful studies of Greek religion, art, and life which Mr. Pater hoped to publish "some day." One of these, on the "Bacchanals" of Euripides, has been reprinted in Dr. Tyrrell's recent edition of that play. "The article is itself a poem," says Prof. Tyrrell, who welcomes it as wholly worthy of the work with which it deals. It may confidently be expected that these Greek essays will shortly be collected in book form, and it is certain that they will do a wonderful service for what Mr. Pater has called "the study of the ancient Greeks as a living people."

'Marius the Epicurean,' written between 1881 and 1884, and 'Plato and Platonism,' written in 1891-1892, still remain to be considered. Mr. Pater's departure from the form of his earlier choice, his resolve to use a larger canvas than that of the essayist, may have been due to a sense of certain limitations. "The modern essayist," we read in 'Marius,' "is a creature of efforts rather than of achievements in the matter of apprehending truth, but at least conscious of lights by the way, which he is bound to record, acknowledge." In the "conclusion" of his 'Renaissance' such lights by the way flash out in the dictum, "Not the fruits of experience but experience itself is the end"; in the warning, "A counted number of pulses only is given to us of a variegated, dramatic life"; in the question, "How shall we pass most swiftly from point to point, and be present always at the focus where the greatest number of vital forces unite in their purest energy?"—in the conclusion that "to burn always with this hard, gem-like flame, to maintain this ecstasy, is success in life." Experience having shown that some readers were dazzled rather than enlightened by these brilliant flashes of insight, Mr. Pater apparently became convinced that the truth as he saw it could never be faithfully expressed until he portrayed a successful career, embodying just the type of living and thinking in which he believed. 'Marius the Epicurean, his Sensations and Ideas,' is the well-considered title of the book of the life whose end is not the fruit of experience, but experience itself. This same life is brought, in our author's 'Plato and Platonism,' into the presence of the master thinker by whose writings Mr. Pater was chiefly sustained, stimulated, and inspired. How real the philosophic unity is which runs through all our author's work, at least in his own conception of it, is best shown by the circumstance that he suppressed in 1877 the "Conclusion," written in 1868, of his studies of the Renaissance, first published in 1873, until "the thoughts suggested by it" had been more fully dealt with in his 'Marius,' which was finished in 1884. This temporary withdrawal was in no sense a recantation; it was made under an impression that the "Conclusion" might possibly mislead some of those young men into whose hands it might fall, and the "Conclusion" was restored in the third edition of our author's first book, issued in 1888.

Some attempt to adumbrate the consistent view of "the way and the life" adhered to by Mr. Pater, in practice as well as in his writings, must be made before this record of him can be regarded as in any sense complete. The only suitable introduction is 'The Child in the House,' already characterized. As the child, Florian sat quietly, feeling "a kind of exquisite satisfaction in the trimness and well-considered grace of certain things and persons"; his quickness of memory and readiness of mind astonished his mother, from whom he was learning to read "at the window with the bird-cage hanging below it." "The perfume of the little flowers of the lime-trees fell through the air upon them, like rain; while time seemed to move ever more slowly to the murmur of the bees in it, till it almost stood still on June afternoons." The enormous shaping power of the "sensible things which are tossed and fall and lie about us, so or so, in the environment of early childhood," became for Florian "a

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

sanctuary of sentiment, a system of visible symbolism interwoven through all his thoughts and passions, so that little shapes, voices, accidents—the angle at which the sun in the morning fell on the pillow"—became "parts of the great chain" wherewith he was bound.

The recognition of this power in sensible things to mould the human soul constitutes Mr. Pater's conception of the essence of Platonism. "There have been," he says in his chapter on Plato's æsthetics, where, as elsewhere in the book, he has blended into a rich and deep-toned harmony all the melodies of joy and notes of sadness of all the experiences of beauty in life, in literature and in art with which his many-sided experience has enriched him—"there have been Platonists without Plato, and a kind of traditional Platonism in the world, independent of, and yet true in spirit to, the Platonism of the Platonic dialogues." Experience, however, taught him that only a limited number of sensitive people were constantly susceptible "to the aspects and other sensible qualities of things," and that it is only with a reservation that we can say "men's souls are the creatures of what men see and hear." Plato's error—if error there be—lay in supposing that this constant susceptibility belonged to men generally. Nevertheless, Mr. Pater's last philosophical word upon the influence of beauty is probably conveyed in his elucidation of the Platonic sense of *form* and its educational power. "Concision, simplicity, rhythm, or contrariwise, abundance, variety, discord," are subjected to a transformation in the temper of the patient, the hearer, or spectator, "a derivation into another kind of matter"; that is to say, "into terms of ethics, into the sphere of the desires and the will, of the moral taste, engendering, nursing there strictly moral effects, or quite the opposite, but hardly in any case indifferent conditions."

That this was no mere putting of thoughts that were Plato's, but rather a recognition in Plato's system of truths which had grown into the experience of the writer, may abundantly appear if you read the closing pages of Mr. Pater's "appreciation" of Wordsworth, written twenty years before, in 1874. Wordsworth, and poets ancient or modern who have shared his highest mood, are there portrayed as experts in the art of "impassioned contemplation." As such, they teach no lesson, enforce no rule, but only withdraw men's thoughts "for a little while" from the mere machinery of life "to fix them, with appropriate emotions, on the spectacle of those great facts in man's existence which no machinery affects," on the "great and universal passions of men, and the entire world of nature. To witness this spectacle with appropriate emotions is the aim of all culture; and of these emotions poetry like Wordsworth's is a great nourisher and stimulant." But there is, our writer dreamed or divined with his own Marius—there is for the man who can witness all this with the right emotions, whose consciousness has been enlarged, has grown rich and shapely under the transmuting and most musical spells of friendship and familiar brotherhood—there is for such an one the sense of "some unfailing companion," "doubling our pleasure in the roses by the way." "Dared one hope," cried Marius in sad communion with the woes of human life, "that there is a heart, even as ours, in that divine 'Assistant' of one's thoughts—a heart even as mine, behind this vain show of things?" In this reasonable though impassioned cry of Marius, we find again the religion of "the child in the house," conceived of by Florian as "a sacred history indeed, but still more a sacred ideal, a transcendent version or representation, under intenser and more expressive light and shade of human life and its familiar or exceptional incidents, birth, death, marriage, youth, age, tears, joy, rest, sleep, waking." LOUIS DYER.

CHUQUET'S ROUSSEAU.

PARIS, August 2, 1894.

MM. HACHETTE continue the publication of their essays on the "Great French Writers." There is no visible plan in the publication—no chronological plan, at least. The collection places Victor Cousin and George Sand next to Montesquieu and Mme. de Sévigné, M. Thiers near Turgot, Théophile Gautier near D'Alembert, Mme. de Staël near Vauvenargues, Bernardin de St. Pierre near Mme. de la Fayette. The other names are Mirabeau and Rutebeuf, whom few people would have thought of placing among the "Great French Writers" (especially Rutebeuf, who is known only to bibliophiles), Stendhal (Henri Beyle), Alfred de Vigny, Boileau, Chateaubriand, Fénelon, Saint-Simon, Rabelais, J. J. Rousseau, Diderot.

The task of judging Rousseau was put in the hands of M. Arthur Chuquet, a professor in the French University. It was no easy task. There is at the present time a great reaction against Rousseau; he has been severely treated by Taine; he is considered one of the inspirers, the chief inspirer, of the men who gave to the French Revolution its worst character. He was not only the idol of the dissolute society of the end of the eighteenth century, he was also the idol of Robespierre, of St.-Just and the Montagnards. The 'Contrat Social,' the 'Émile,' had an immense influence on the development of our legislation, of our modern culture, of our philosophical views.

All these essays published under the general title of "Les Grands Écrivains Français" have one thing, at least, in common—they all are cut on the same pattern; they have a purely biographical part, followed by an analysis of the works of the author, and this analysis is generally resolved into several parts. The same object is shown to us from several points of view. It is impossible not to see the influence of Taine's analytical method in this uniform system. M. Chuquet, in his 'Rousseau,' gives us in succession the life, the letter to D'Alembert against the theatre, the 'Nouvelle Héloïse,' 'Émile,' the 'Contrat Social,' religion, the 'Confessions,' style, influence. I should myself, I confess, prefer a synthetical method. The works of an author are so interwoven with his life, and his life so interwoven with his works, that it seems difficult to separate them. Rousseau especially can hardly be understood if you separate his writings from his actions.

He was born in Geneva June 28, 1712, and spent the earliest years of his life in the most beautiful country in Europe. No wonder that he became afterwards a sort of apostle of "nature" in the artificial society of Paris. It is clear, also, that Geneva had much to do with his republican ideas; up to the time that his persecution began he liked to call himself a "citizen of Geneva." His mother, Suzanne Bernard, handsome, coquettish, a good reader of novels, died when he was born; his father, Isaac, watchmaker and dancing-master at the same time, was a man of pleasure, frivolous, egotistical, a sort of adventurer, quarrelsome. He tried to make a fortune in Constantinople. Such a man was incapable of educating his children. His eldest son, François, disappeared one day and was never seen again. The younger son, Jean Jacques, did not live long with his father. He stayed at various places, at Bossey, at Nyon, till, at the age of sixteen, he was persuaded by a Savoyard curate to turn Catholic, and was sent by him to Mme. de Warens, who lived at Annecy, and who received new converts and was a sort of Catholic missionary—a singular missionary, surely.

Françoise Louise de la Tour, born a Protestant at Vevey in 1699, had been married in 1713 to M. Sébastian de Loys de Warens; she had tried to make a fortune by establishing a silk-manufacture, had fallen into debt, and had fled to the other side of Lake Leman, where she met King Victor Amadeus at Évian; she turned Catholic with great demonstrations and obtained a pension from the King. She was thirty-one years old when she received young Jean Jacques on March 21, 1730. We had not much to learn about her from M. Chuquet: Rousseau has given a minute description of her in his 'Confessions.' Her influence over him was omnipotent; he was almost a child, and she, though she professed to be religious, was utterly devoid of principle. She looked upon chastity as a vulgar prejudice. She often said that a woman needed only to save appearances, and she found it perfectly natural to have any number of lovers. "She surrendered herself," says M. Chuquet, "quietly, without any scruples or remorse. Why should she have refused to her friends a favor which in her eyes had no importance, and which increased their affection?" The history of her later years has recently been told with many unpublished details. I will content myself with saying that she died in want and generally despised on July 29, 1762.

Rousseau has told us how Mme. de Warens sent him to Turin to the school of Catechumens, how he crossed the Alps, as proud as Hannibal, how at the school of the Spirito Santo he was converted in four months. This school was a real prison. He tells us that in fact he sold his religion and told a lie to the Holy Ghost. He was put out of the school with twenty francs in his pocket, and became a servant—so bad a servant that he was dismissed; and he returned to Annecy. Mme. de Warens kept him; she became his "maman." After awhile, he entered the seminary at Annecy; at the end of two months he was again dismissed. The story of all his adventures would be too long. From his numerous wanderings he always returned to Mme. de Warens; her house was his refuge; "maman," if we may believe Rousseau, for fear lest he should not be virtuous, offered herself to him as a holocaust. "With a grave air and in a moral tone, not severe, but more serious than usual, and almost solemn," she said to Jean Jacques that she preferred to sacrifice herself, and she gave him a week to reflect upon it. At the same time Rousseau was aware that she had already a lover, her servant, Claude Anet, who was, like herself, a Vaudois, and had been converted at the same time. Rousseau accepted this singular situation, and thus began what the French call a *ménage à trois*. The genesis of Rousseau's ideas and of his talent must be found in the long years which he spent in the country, as well as in the hatred which he conceived, in his numerous attempts at bettering his position, for all the regular organs of a civilized community.

He found what may almost be called his "chemin de Damas" in a visit which he paid, in 1749, to Diderot, who was then shut up at

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Vincennes. He read on the way a number of the *Mercure de France*, and saw that the Academy of Dijon had offered a prize on this subject: "Has the reëstablishment of science and the arts helped to corrupt or to purify mankind?" The idea struck him; he was seized with a sort of mental delirium. "No, no," he said to himself, "science and art have not made men better; our social system is full of contradictions; the natural man is good; our institutions and their abuses have made him bad." He cried, he saw Diderot, and laid his ideas before him. Diderot advised him to compete for the prize. The "Discours sur les lettres et les arts" had an immense success; the Academy of Dijon bestowed its prize upon it. Rousseau became famous in a day; everybody admired his warm, exuberant, and eloquent style. His ideas on nature and the natural man became a theme of discussion in the most artificial society that ever existed. Extremes meet, and the return to nature inaugurated by Rousseau seemed the most wonderful discovery. The most aristocratic ladies were enraptured by the "Origine de l'inégalité parmi les hommes," his second essay, in the same vein as the first. "Unhappy men who are always complaining of nature, learn that your misfortunes are your own work." Rousseau dedicated this new "Discours," written in 1755, to the Republic of Geneva.

Madame d'Épinay conducted Rousseau, whom she called "my bear," to a cottage in the forest of Montmorency. He had a singular habit of quarrelling with all the people who were kind to him. He was, besides, encumbered with his dreadful Thérèse, whom he had made his wife, though she was without beauty or education, and with her family. He had also a sort of habit of falling in love, and he nourished soon a great passion for Madame d'Houdetot, a cousin of Madame d'Épinay. Madame d'Houdetot did not return his passion, as she was involved with Saint-Lambert in one of those "liaisons décentes" which became so general in society during the eighteenth century. Rousseau was at the same time very timid and very combustible; and, if I may be allowed to use a very vulgar expression, he made a perfect fool of himself in his relations with Madame d'Épinay and with Madame d'Houdetot. He had the mortification of being treated with contempt by Saint-Lambert. He had become a sort of social parasite—not of the most aristocratic society, which in reality never accepted him, but of the rich society of the *fermiers-généraux* and of the *noblesse de robe*, which was not the society of the court.

His humble position filled him with anger and rage. He quarrelled with everybody. He consoled himself with the extraordinary success of his 'Nouvelle Héloïse,' a book which we find now almost unreadable, but which agitated the eighteenth century, by the ardor of its passion, by its love of the beauties of nature, by a sensibility which was unknown before. In fact, sensibility became the fashion; the dogma of the legitimacy of passion, the most dangerous that can be preached, was easily accepted by a frivolous public. The 'Nouvelle Héloïse' was the precursor of 'Werther.'

In a short period, and while he was still at Montmorency, Rousseau published the 'Héloïse,' the 'Contrat Social,' and the 'Émile.' These three books are his great works, and contain all his doctrine. The 'Émile' was the signal for the final rupture between Rousseau and the philosophers. Voltaire did not believe in the *natural* man, nor in the primitive equality of men, nor in the dangers of civilization, nor in the evil effects of laws and of education. In his eyes, 'Émile' was no better than a beast; he believed in the virtue of art, of science, of literature; he believed in kings and constitutions.

At the close of his life, Rousseau, embittered by his constant quarrels with his enemies and his friends whom he fatally turned into enemies, and by the sarcasms of the philosophical school, became almost if not wholly mad. He had what the modern school of physiology calls the mania of persecution; he saw enemies and conspiracies everywhere. This neurosis is the great excuse for his follies and his meanness. His literary influence was as extraordinary as his political influence afterwards became; he was not only the inspirer of the revolutionists who proclaimed the rights of man, he was also the inspirer of the literary movement which found expression in Chateaubriand and, after him, in the great Romantic school.

Correspondence.

SILVER VIEWS OF THE CALIFORNIA REPUBLICANS.

To the Editor of The Nation:

Sir: Though you have mentioned the performance of the California Republican Convention in regard to the silver deity, the following facts have escaped you: Dan M. Burns is at present the Republican machine in this State, and was the late convention, the delegates merely carrying out his known or expressed desires. The usual committee on resolutions had formulated, and were about to report, the usual patriotic platitudes, including a declaration favoring the free and unlimited coinage of silver, etc., produced in the United States, when one gentleman, whose memory was better than that of his associates, stopped the proceedings with, "That don't go; Dan's silver mine is in Mexico." Dan's silver mine, the famous "Candelaria," is in Mexico. It did not go. The California State Republican Convention resolved for free coinage of silver—nothing more. J.

San Francisco, August 14, 1894.

BERLIN POLICE.

To the Editor of The Nation:

Sir: One of the first discoveries made by an American or an Englishman in Berlin is that the city is too much governed. The military system has so permeated Germany that the natives are accustomed to being continually controlled and directed, like so many children; but such petty interference is intensely annoying to one who is used to think for himself.

To begin with, it is irksome to have to furnish such detailed information to the police relating to one's immediate ancestors, business, religious beliefs, etc. But although irksome it is bearable, for the annoyance is not inflicted by the whim of any single officer of the law. Nor are the police alone guilty of bullying and interfering—all the subordinate officials are tarred with the same brush. That results from the general idea that the nation is a necessary evil which exists for the benefit and through the kindness of the officials. The strata of German society are said to be, first, the Emperor and all the imperial family; next, at the Emperor's feet, are the old nobles and officers; next come the officials and police; then a great gulf is fixed, and on the other side of that great gulf what Burke called the "swinish multitude."

The rank and file of officials are protected against the general public, and therefore abuse their privileges. Some time ago a man who entered a school and began to speak insultingly to a teacher was sent to prison for fourteen days' hard labor, because the teacher must be recognized as an official. The post-office clerks are as a rule crassly impertinent. I have seen a row of men stand quietly waiting to be attended to, while a clerk, ensconced behind his little window, related some good story to a fellow-clerk who was also keeping a file of people waiting. When any one became impatient and rapped for the clerk, the latter eyed the disturber much as one would look over a new and curious animal at the Zoo, and then he continued his story.

The trouble with the Berlin police is that they interfere so often when it is unnecessary. One of them sent back a friend of mine who was in tennis flannels, and told him to go home and dress, hinting that he had forgotten to perform that operation. The Berlin policeman rarely succeeds in regulating the traffic. He first lets things get into confusion, and then begins to rave and storm, and the result is, naturally, confusion worse confounded.

A Belgian who some time ago wrote a book on Berlin stated that the police and the people were the best of friends. Nothing could be further from the truth. The policeman in Berlin is an Ishmaelite; he is against every man, and every one is against him. As a rule he is so overbearing and tyrannical that, when he does happen to be clearly in the right, public expression of sympathy is not on his side. It is no uncommon sight to see a policeman surrounded by a crowd of gibing Berliners, well-dressed people who, if in America, would be on the side of law and order. Whenever there is a dispute between the police and a wrong-doer, the crowd almost invariably sides with the culprit.

One thing, however, must be said in favor of the Berlin police—I never yet knew any one who succeeded in bribing them. M.

August 14, 1894.

To the Editor of The Nation:

Sir: Being a citizen of Germany, but for several years a resident of the United States, I take it upon myself to answer Mr. C. G. Baldwin's letter, "Decorum in Berlin," which appeared in the *Nation* of August 9. I read Mr. Baldwin's letter to a friend of mine, a German physician, who, being on a trip through the United States, practised for a short time near Chicago. He told me that he noticed park policemen in Chicago wake up sleepers on benches in the most brutal way by cuffing them with their clubs in the neck, and in one instance a policeman took a goblet with water from a neighboring fountain and poured the contents over the sleeper's face. One night my friend attended the Turn-Verein near Chicago and left his saddle-horse in a little stable behind the building. When he wanted to go home, the horse was gone. At the neighboring police station he found it, and was told that it had been taken up as a stray, and that he would have to pay a fine. A member of the Verein chanced to pass and said to my friend, "I expect you are looking for your horse. I saw a policeman take him out of the stable." Then it appeared that a policeman who used to hang around the Turn-Verein, and whom my friend had frequently invited to a glass of beer, but on that day had slighted, was the one who had

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

taken the horse out of the stable and brought him in as a stray.

I might relate some observations of my own concerning policemen in Denver, for instance, but will only mention that two customs have made a very disagreeable impression upon me. The one is that some large dry-goods stores will hire a big negro, put him in livery and get him a policeman's commission. You may see such a liveried guy stalking in front of their establishment and lording it over people who may want to stop with their teams in front of the store without the intention of going into it. The other custom is, that at large public shows either municipal policemen or specials are commissioned to attend the same and act as ushers. I have always wondered at the marvellous humility with which the people here will stand the insolence of such hirelings, whose antecedents are frequently of the most shady. In Germany, and particularly in Prussia, policemen have all been sergeants in the regular army, and have to show special aptitude and an exemplary conduct before entering the police force. The penalties for the abuse of official power (*Misbrauch der Amtsgewalt*) are very stringent and are strictly enforced; a well-grounded complaint from a reliable party to a police officer's superior is always taken notice of. Here in the United States I find that a complaint would frequently be utterly disregarded, and I never read of penalties being inflicted for a police officer's abuse of official power; while I know a civil suit would in most cases be entirely barren of results. In Germany we consider a policeman part of the Government, and would not degrade him with a livery or use him as an usher. Large shows furnish their own ushers, who are expected to be and in fact are infinitely more civil than the lording policemen I have found at shows here in Denver and at shows in Chicago during the World's Fair. With all respect for the constitutional liberties of the Great Republic, I am of the opinion that in Germany one is much less exposed to the arrogance and brutality of police officers than in the United States; and how could it be otherwise when the police are frequently an institution to levy taxes on vice, as the late developments in New York have shown?—Very truly yours,

EUGÈNE A. VON WINCKLER.

SEDALIA, COL., August 14, 1894.

PROF. GOLDWIN SMITH AND THE FENTON STORY.

TO THE EDITOR OF THE NATION:

SIR: I have read with some indignation Mr. Smith's letter in your issue of the 9th in answer to Dr. Green's report to the Massachusetts Historical Society on his use of the Fenton story in his late 'History.' If he thought this report required an answer (and he could hardly afford to let it pass unnoticed), he should at least have given Dr. Green's statement in full, instead of presenting a few lines which give no accurate impression of its substance. I will not go back to the controversy at the time of Lord Mahon's 'History,' but when the late Mr. Edward J. Lowell was abroad seeking materials for his history of the Hessians in this country, he wrote to Mr. Henry Cabot Lodge in reference to this story in Mme. de Riedesel's Memoirs. Mr. Lodge made an investigation, and reported to Mr. Lowell and to the Massachusetts Historical Society that he could find no evidence to support it. Dr. Green's report was made after Mr. Smith's 'History' was published. I have not the text of the Society's reports at hand, but it is in brief that, so far, no newspaper has been found, no printed document, no manuscript, no diary, no private letter which corroborates the story, nor is there any tradition on the spot which would bear out Mme. de Riedesel. Sabine, in his 'History of the American Loyalists,' gives an account of Capt. Fenton, but makes no reference to his family. Ready as he was to do all justice to the royalists without concealing the sins of the patriots, would he have omitted this had he been able to discover any foundation for it?

I wish every person who has read Mr. Smith's letter would take pains to read the records of the Massachusetts Historical Society.

FAIR PLAY.

BAR HARBOR, August 11, 1894.

Notes.

"MANGUM, MR., speaks to the point," says the index to the 'Biglow Papers'—no inconsiderable item in Mr. Lowell's humorous legacy; and it appears, on turning to the page indicated, that after Senator John C. Calhoun had told of his profitable white slaves "north o' Mason an' Dixon's line,"

> "'Fer all thet,' sez Mangum,
> 'Twould be better to hang 'em,
> An' so git red on 'em soon,' sez he."

This may be called a judicial opinion, since the Hon. Willie P. Mangum had been judge of the Superior Court of North Carolina. A volume on the Life and Times of this once prominent statesman is in preparation by Prof. Stephen B. Weeks of the Bureau of Education, who desires information of any kind concerning his subject. Prof. Weeks is also well along towards publication of another historical work, 'The Quakers in Virginia, the Carolinas, and Georgia, and their Settlement of the Middle West.' An unusual feature will be the charting of the Quaker settlements. Subscriptions, at $1.50, may be sent to the Johns Hopkins Press, Baltimore.

Mr. Austin Dobson is preparing for publication in the fall a second volume of his 'Eighteenth Century Vignettes,' to be issued in New York by Dodd, Mead & Co., and in London by Chatto & Windus. Most of the papers to be included in this volume have already appeared here and there in the magazines, but the longest of them all, an essay on Lady Mary Coke, will be printed for the first time in the book. Mr. Dobson has also written a preface for a volume of 'Old English Songs,' illustrated by Mr. Hugh Thomson and to be published by Macmillan & Co.

Frederick Warne & Co. have in press 'Cameos of Literature from Standard Authors'; and 'Quiet Stories from an Old Woman's Garden,' by Alison McLean.

'Raphael's Sistine Madonna,' a critical and interpretative study, illustrated with photogravures, will be luxuriously brought out by D. Appleton & Co. The author is Dr. Mombert, formerly American chaplain at Dresden.

The Century Company's principal announcement for October is Mrs. Edwina Booth Grossmann's life of her father, with numerous illustrations, in two editions, one *de luxe*. Mrs. Mary Mapes Dodge's 'The Land of Pluck,' stories and sketches, mainly of Holland, and 'When Life is Young,' poems for young people, both illustrated, are also in preparation, together with C. F. Lummis's Pueblo Indian folk-lore tales, 'The Man Who Married the Moon.' Further announcements are 'The Mountains of California,' by John Muir; 'The Century Book for Young Americans,' the story of the Government, by Elbridge S. Brooks; 'P'tit Matinic' Monotones,' sketches of life and character on the Nova Scotia coast, by George Wharton Edwards; 'The Reign of Queen Anne,' by Mrs. Oliphant; 'Five Books of Song,' the complete poetic work, partly new, of Richard Watson Gilder; 'Writing to Rosina,' by Wm. H. Bishop; and 'When All the Woods Are Green,' a story of the Canadian forest, by Dr. S. Weir Mitchell.

Conformable to the new architecture of Bowdoin College and to the festival of its centenary is the stylish General Catalogue just issued in green, white, and gold (Boston: W. B. Clarke & Co.), with numerous illustrations of campus and buildings. Its price, one dollar, is nominal. Besides the customary lists, not wanting in many illustrious names of officers and graduates, this handsome volume contains a sketch, much to be praised for its readability, of the history of the college, written by the librarian, Mr. George T. Little. Bowdoin's annals possess considerable interest for one who studies the growth of the higher education in New England particularly, and upon many items the reader happens with as much surprise as the visitor to the sand flat of Brunswick does upon the college itself. Like other colleges, the alma mater of Longfellow and Hawthorne has seen its literary societies languish under the baneful influence of the Greek-Letter societies. The most conspicuous incident of student life was the revolt in 1874 of the three lower classes against compulsory military drill, with the result that this exercise was abandoned. The college never owed any part of its funds, we are told, to recourse to a lottery; but one wonders whether this would not have been preferable to financial rehabilitation through a sectarian dedication in 1841, after the panic of 1837. "Subsequent gifts have been conditioned upon the denominational character of the college, which there has been little disposition, of late years, to question."

The Great Commanders Series (D. Appleton & Co.) has a new volume, 'General Washington,' by Gen. Bradley T. Johnson. The author frankly recognizes the fact that the numerous biographies of Washington make his work chiefly that of compilation and selection. In accordance with the leading idea of the series, the military character and history of the great man are given the chief prominence, and a successful effort is made to bring the principal events of his career within the limits of the single handy volumes to which the series is limited. Raciness is occasionally added by more or less elaborate comparisons between the rebel of 1776 and of 1861; and the author's experience as a Confederate soldier is used to give point to similarities of events, or interest to military operations in which the earlier and later wars occupied the same geographical theatre.

In 'Pain' (J. B. Lippincott Co.) Dr. J. Leonard Corning offers to his profession, and incidentally to the public, his views on a subject of universal interest. Pain he defines as "the feeling (perception) evolved by over-stimulation of the nerves of special and common sensation," which is a doubtful use of the word perception and hardly includes the neuralgia of anæmia. The essay leads up to several new methods which are ingenious, simple, and frequently effective, for the relief of pain by local surgical interference and by the use of compressed air. In the latter case the patient is immersed in an air-bath where the pressure of several atmospheres may be secured if required. Dr. Corning's style is so exceedingly prolix that it

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

is a serious trial to read what he has to say, but if the manner of saying it be disregarded, the matter is well worth consideration.

M. Anatole France wrote for the *Revue de Paris* a "modern" novel, 'Le Lys rouge,' now published in book form (Paris: Calmann Lévy). It is a beautiful piece of literary workmanship, and so far is heartily commended to those who care for the art only without regard to the subject. Others will be apt to wonder once more why one after the other the best French writers cannot find it in their hearts to write on some other subject than, for them, the threadbare theme of a married woman's illicit loves.

Another volume of the "Collection Lemerre illustrée" comes to hand (New York: Meyer Bros. & Co.), and this time it is André Theuriet who is the chosen author, and his pretty, satirical, semi-idyllic 'Rose-Lise' the story. That it is delightfully told, that it breathes the fragrance of the country, need not be said, and that the publishers have turned out a dainty volume is also matter of course.

There is something of Montaigne's charm in the second volume, just published, of François Coppée's 'Mon Franc Parler' (Paris: Lemerre; New York: Meyer Bros. & Co.). It is frank, and the book does not belie its title. There are even opinions in it that may be called bold as well as true. Coppée, happily, is not afraid of speaking out, and in "Après les fêtes," "Discours académiques," and "L'Instruction et le Peuple," he has said many things which many think but few dare avow. The whole volume is excellent reading.

Parts 6-10 of Maspero's 'Histoire Ancienne des Peuples d'Orient' (Paris: Hachette; New York: Dyrsen & Pfeiffer) dispose of the Egyptian deities and begin on the legendary history of Egypt. The illustrations are extremely numerous and are of fine quality.

'Auguste Comte und seine Bedeutung für die Entwickelung der Socialwissenschaften,' by Dr. Heinrich Waentig (Leipzig: Duncker & Humblot), is the first number of the second volume of the series known as "Staats- und socialwissenschaftliche Beiträge," edited by A. von Miaskowski. The author gives a succinct survey of the rise and growth of Comte's positive philosophy, and seeks to trace its influence on the French, English, and German schools of political economy and sociology—an influence which he greatly overestimates, especially in the case of Herbert Spencer; on the other hand, the indebtedness of John Stuart Mill to the French positivist is undeniable. The book is interesting and instructive, but, while containing a full bibliography, loses much of its value through the lack of an index.

The fourth and fifth volumes of the second collection of biographies bearing the general title of 'Führende Geister,' edited by Anton Bettelheim and published by Hofmann & Co., Berlin, are devoted to a life of Moltke by Dr. Max Jähns, a retired lieutenant-colonel of the Prussian army. Only the first part, called "Lehr- und Wanderjahre" and covering the period from Moltke's birth (Nov. 2, 1800) to his appointment as chief of the general staff (September 18, 1858), has as yet appeared. The book is a condensation and popularization of the materials already printed in the 'Collected Works' of Moltke which have been issued since his death, and will serve a good purpose in enabling the reader to whom these voluminous publications are not accessible to study the character and career of this excellent man and eminent strategist.

In connection with the recent celebration of the fourth centenary of Correggio at Parma has been published 'Il Correggio nei libri,' a bibliography of books which treat of this artist's life and works (Parma: L. Battei). It fills sixty pages.

The second number of *Bibliographica* fully maintains the high level achieved by the first, and Mr. Pollard may be congratulated on the success of his venture. Among the more technical articles are Mr. R. C. Christie's on the "Chronology of the Early Aldines," and Mr. Maunde Thompson's on "English Illuminated MSS. A. D. 700-1066." Mr. Falconer Madan has prepared an interesting and richly illustrated paper on the "Early Representations of the Printing Press." But the two essays most likely to interest the general reader are grouped together as "Two English Bookmen," under which head Mr. Wheatley describes the library of Pepys now preserved in his own cases at Magdalen College, Cambridge, and Mr. Austin Dobson writes about the books of Henry Fielding, defending him from a casual slur of Thackeray's, and showing that the author of 'Tom Jones' was really a scholar, loving his classics and having them by him constantly.

The most noteworthy article in the August number of the *Scottish Geographical Magazine* is a condensed description of the physical geography of Alaska, by Israel C. Russell, for several years connected with the United States Coast Survey. With much that is purely technical, he joins interesting statements in regard to the subsoil ice, the growth of the tundras, and the most promising regions for future explorers. He also gives a timely note of warning as to the danger of the destruction of the forests, and particularly of the yellow cedar, a wood exceptionally valuable for ship-building. "The supply is not so great as has frequently been stated, and, should the forests of Alaska be thrown open to lumbermen, the tree will soon be exterminated."

The principal articles in *Petermann's Mitteilungen* for July are an orographical and geological description of the Cordilleras of Southern Chile, accompanied by a map, and the conclusion of Baron von Toll's interesting account of his Siberian journey. In this he tells of the annual migrations of the men and the wild reindeer, which are mostly taken at this time. The lemmings migrate triennially, as they destroy the vegetation of the tundra in just three years. One of the most striking of his experiences was the sudden breaking of the deathlike stillness of the tundra by the coming of countless swarms of birds. He writes of the natives in the highest terms, as men who have learned that the hard conditions of their life necessitate their sustaining the most friendly relations with each other. Consequently there is found among them a surprisingly high morality, according to European standards even; their three deadly sins being adultery, slander, and theft. Their most profitable industry, after hunting and fishing, is the collecting the bones of the mammoth. As success in this is entirely a matter of chance, in which skill plays no part, the occupation exerts an unfavorable influence upon their characters, developing in them the gambler's spirit. The editor, Dr. Supan, contributes an elaborate summary of facts as to the nationalities of the Prussian kingdom as shown by the census of 1890.

—In the *William and Mary College Quarterly* for July, Mr. Edward W. James completes his transcript from the third (federal) census of Princess Anne County, Va., in respect to its enumeration of slave-owners. In the January number he gave the names of those who, in 1810, owned ten or more slaves; he now supplies the names of the remainder, with their respective holdings. In all, he reckons up 646 slave owners of 3,926 slaves in a population of 9,500, which was a little less than one-hundredth of the population of the whole State, so that the total number of Virginian slave-owners would (if the ratio could be relied upon) be 65,000. Now, in 1810, Virginia contained almost one-third of the entire slave population of the country, namely, 392,516 out of 1,191,364; and this would make the total slaveholding body at the South 195,000. In 1850, when the number of slaves in the United States had nearly trebled (2.7), the number of slave-owners might, therefore, have grown correspondingly to 525,000. In that year, however, the Southern statistician De Bow would venture no higher estimate than 347,525, of whom 45 per cent. (160,974) he set down as hirers. We cannot be sure, of course, that Princess Anne County, though it chances to show as nearly one-hundredth of the slaves as of the total population of Virginia, exhibits the average proportion of slaves and owners; indeed, the seaboard counties were, down to 1832, always contending for the perpetuation of slavery, with its political privileges, State and national, against those in the mountain districts and what is now West Virginia. Hence it is more than probable that the number of slave-owners fell considerably short of 60,000 in 1810. Again, the average number of slaves held by each owner in Princess Anne County was but 6, whereas in Kentucky in 1850 it appears to have been 22, and it is notorious that the size of holdings increased enormously in passing to the South Atlantic and Gulf States. While Mr. James's data, therefore, standing alone, would help us to the inference that the number of slaveholders in the United States at the time of the Compromise of 1850 did not exceed 525,000, the considerations advanced above tend to confirm De Bow's caution in stopping short at 350,000. What appears singular is, that the United States marshal in Virginia should collect statistics never published in connection with any federal census, and, so far as we know, never called for. Mr. James would do a good service if he were to ascertain whether the same thing happened in 1820 for Princess Anne.

—The most interesting and valuable part of British East Africa, judging by Mr. C. W. Hobley's account in the *Geographical Journal* for August, is Kikuyuland. It lies at a considerable height above the Masai plains, and is described as a "splendid, park-like, gently rolling country, thickly studded with small trees," a "land of wild flowers and sweet-smelling grasses." These grow in a wonderful variety in hedgerows between the paths and the plantations, so that, but for the banana groves, the traveller might imagine himself in an English lane. The ground is carefully cultivated, the men working in the fields quite as much as the women, contrary to the usual custom in Africa. They are also the only tribe, in the interior of this region at least, "who appreciate the value of manures in agriculture." The chief obstacle to the prosperity of the people is the cattle-raids of the Masai from the south, as in other parts of the country it is the slave-raids of the Somali. The remainder of the article treats particularly of the region watered by the River Tana, its tribes, their customs, superstitions, and industries, as well as the fauna. The value of this possession to

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

England seems as yet very problematical. Much more encouraging is Mr. T. J. Alldridge's account of the Hinterland of Sierra Leone. Till recently this has been devastated by continual tribal wars, but, by the efforts of the British Government, the prominent chiefs have been induced to give these up and to open roads and foster trade. The author was one of the treaty commissioners, and in this capacity visited tribes which had never before seen a white man. These lived in towns "beautifully clean, admirably kept, and very picturesque in appearance." Outside of every large village is a cleared place, where the chiefs and their followers assemble to decide upon matters affecting the community. These debates are conducted with the greatest ceremony and decorum. The tribe's principal industry is making cotton cloth; the men doing the weaving, the women the ginning and spinning. The cloth is dyed with an "artistic treatment of colors," and the patterns are very diverse. The women are also expert at pottery-making. At a great market which the author attended, a large variety of articles were offered for barter, the chief currency being long strips of iron in shape like a T-square. There was no disorder, in the absence of intoxicating liquor of any kind. Two curious secret organizations, one for men and boys, the other for women and girls, are described, as well as other customs. The recent landslip at Gohna, in the headwaters of the Ganges, is described with the aid of a map and plans.

—The second number of 'The Yellow Book' (London: Elkin Mathews & John Lane; Boston: Copeland & Day), continues the research for eccentricity of the first, and contains much the same mixture of good and bad. The cover is not as offensive in design as the first one, but exhibits the same crudity of color. Among the pictures, the good is represented by an exquisite drawing of Henry James by John Sargent, which shows a side of that artist's talent not generally known. He is a superb technician with the brush, but perhaps only his friends have known upon what thorough and delicate draughtsmanship his free handling is based. Next to this comes a "Renaissance of Venus" by Walter Crane, which has grace and charm, but not strength. The rest is "impressionism" and affectation, the acme of which is perhaps reached in Mr. P. Wilson Steer's "Portrait of Himself," in which most of the canvas is occupied by the figure of a girl *en chemise putting on* her shoe, while the artist is crowded into the background, and his head is entirely cut off by the frame. Nearly equal to this, however, and much worse in execution, is "A Reminiscence of 'The Transgressor,'" by Francis Forster, with the left leg and foot of one of the two figures appearing at the extreme edge of the composition. Mr. Aubrey Beardsley is as conspicuous by his vapid and vulgar attempts at French *chic* as before. In a review of the first number printed in the second, which is one of the novelties the editors have introduced, one is surprised to find Mr. Hamerton taking Mr. Beardsley quite seriously, and even calling him "a man of genius"! Another echo of No. 1 is Mr. Max Beerbohm's explanation that his "Defence of Cosmetics" is a "hoax" and a "burlesque," and that the critics, whom he violently berates, have made fools of themselves. Perhaps he is burlesquing again, for the style of his diatribe is nearly as full of affectations as was that of the original essay. Mr. James contributes another of his subtle and circumlocutory studies, and there is a little poem by Austin Dobson. The rest of the contents we will pass in silence.

—A now touching and almost tender interest attaches to a small volume from the private printing-press of H. Daniel, Oxford. It bears the title 'An Imaginary Portrait, by Walter Pater: The Child in the House,' and is nothing less than an exquisite record of the earliest recoverable impressions of Mr. Pater's own rare childhood. Mr. Pater's first published essay appeared when he was but sixteen years of age. His graceful and poetical reminiscence of his first psychical unfolding gives still stronger evidence of his extraordinarily early development. The 'Portrait' bears the date 1878, in which year it was published in *Macmillan's Magazine*. It has never, until now, appeared in book form, owing, it is said, to its personal character. Its present appearance was made at a sale, on June 12 and 13, in Worcester College Gardens, for the benefit of the parish of Saint Thomas the Martyr, Oxford, Mr. Pater having allowed Mr. and Mrs. Daniel to print it for the purpose. The edition, limited to 250 copies, is printed in Fell type, with the long *s*, on French hand made paper, with all the care and taste which distinguish the Daniel press. There are in all only sixty-one broad-margined pages, but they will be conned by all lovers of the beautiful in literature with a warmth and eagerness proportioned to their contents and not their number.

—Edwin Bormann is the author and publisher at Leipzig (New York: Westermann, and G. E. Stechert) of the latest contribution to the Baconian side of the Shakspere controversy. 'Das Shakespeare-Geheimniss' is the title of his work, which begins with the familiar mystery that so obscure a person as Shakspere could write so profoundly and intellectually as to rank with the greatest poets and dramatists of all time, and ends with the contention that Bacon's 'Advancement of Learning' consisted of two parts—the one part in scientific prose under his own name, the other, designed as a parable for posterity, in dramatic form under the pseudonym of "William Shakspere." What lies between consists of a parallel in several sections between the plays and Bacon's science, as, the "Tempest," a dramatic parable in the sense of Bacon's natural philosophy; "Hamlet" in the sense of Bacon's anthropology; "Love's Labour's Lost" in the sense of Bacon's doctrine of light; the historical plays complementary to Bacon's 'Henry the Seventh,' etc. It is not until his "Schlusswort" is reached that Mr. Bormann makes any reference to the origin of the debate to which he brings more soberness and scholarly industry and not less plausibility than his predecessors. He praises Miss Delia Bacon, of course, as the pioneer, thanks Mr. Appleton Morgan for having (in his 'Shaksperian Myth') turned his (Bormann's) attention to the subject, and professes little indebtedness to Ignatius Donnelly, whose cryptogrammic discovery of state secrets he slightingly compares with his own exhibition of the marvellously secret connection between Bacon's science and the poetry of the dramas. Mrs. Pott's mosaic of coincidences he does not overrate. He convicts Spedding of being ignorant of the earliest German editions of Bacon. He recalls Gervinus's parallel of Bacon and Shakspere, which just misses the illuminating surmise that the writings of the two men are but two manifestations of the same mind. Finally, he declares that no stage can rightly produce "Shakspere" without having studied Bacon.

—All this is displayed for the incredulous on a generous page in Roman type. The author has supplemented his text with a very welcome array of facsimiles: of portraits—Bacon, his father, Queen Elizabeth, Essex, James I., Charles I., Buckingham, Inigo Jones, Ben Jonson, Shakspere; of MSS, title-pages, and specimen pages of early editions of Bacon's works and of Shakspere's plays, etc., etc.; of plans, maps, play-houses, and views of Gorhambury near St. Alban's, and of Bacon's resting-place. A singularly minute piece of evidence which Herr Bormann thus introduces pictorially is a certain tail-piece which, with slight variations, is found twice in the folio edition of Paracelsus's Complete Works published at Strassburg in 1616, twenty-five times in the Shakspere folio of 1623, and three times in the Frankfort folio edition of Bacon's Complete Works (1665). Our respect for the relative sobriety of this champion of Bacon is shaken when he discovers in this rude arabesque, with its central figure of a satyr, "the Pan-idea of the natural philosophers of the sixteenth and seventeenth centuries." We accept his greeting, "Viventibus et posteris salutem," but for a further examination we cheerfully resign him to posterity.

—The surprising increase of the population of Japan since the fall of feudalism in 1868 is a subject of interest to the foreign student, and also for congratulation or anxiety to the native statesman and economist. In the old days of seclusion smallpox, famine, infanticide, the restrictions upon marriage and the wide prevalence of licensed prostitution kept the population nearly stationary, even in time of profound peace. The removal of these has powerfully affected the census. In 1871 the population of the empire was about 33,100,000; in 1875, 34,000,000; in 1880, 36,300,000; in 1885, 38,100,000; in 1890, 40,400,000, and in 1892 (December 31), 41,089,940. Railways and steamers have annihilated famines, vaccination has made the pitted face, once so general, almost as much of a curiosity as a victim of scurvy, while liberty has encouraged the people to progress and activity. Millions of men and women can now afford to have a family and possess a home who were "clouds" or "not human" under the feudalism that once cramped the nation in bands of iron. The old epidemics, once irremediable, are now very rare, because science and law are able to cope with them. The severity of the criminal law, which every year called for a rosary of thousands of heads (against the present figure of fewer than two hundred capital executions per annum), has been mitigated. The old fatalism, expressed in the popular *shigata ga nai* (don't care), inculcated by a stagnant religion that swamped the freedom of the will in a too rigid application of the doctrine of cause and effect (*ingwa*), is no longer believed as of old. In a word, a people naturally happy as well as prolific now obeys the laws of nature, with the result of surprising increase in wealth, comfort, and numbers.

—In a paper read before the Asiatic Society of Japan, in Tokio, June 27, by Prof. Garrett Droppers, on "The Population of Japan during the Tokugawa Period," the contrast between the nineteenth and each of the previous centuries was strikingly brought out. The first census taken under the Tokugawas was in 1721 and the last in 1846, but the figures show an increase during this century and a quarter of only 900,000, or less than the increase of any *five years* since 1870. The official figures are: 1721, 26,000,000; 1750, 25,900,-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

000; 1780, 26.000,000; 1792, 24,800,000; 1816, 25,600,000; 1846, 26,900,000. To these figures about two millions should be added for the *samurai*, nobles, Ainos, *eta*, and *hi-nin* (not human) not reckoned in the census as "the people." Prof. Droppers gave vivid accounts from eye-witnesses of several of the very severe famines in old times, when dogs and rats were eaten and human flesh became human food. The writer of this note has heard similar testimony, and vividly remembers the long, wide, and high heaps near the cremation-houses containing the ashes of the thousands of victims of famine. The corpses were quickly cremated to prevent pestilence. Fear, anxiety, and insufficient nourishment also attended upon the steps of famine to swell the list of the deaths. Under these circumstances, the temper of the Japanese people became that of submission to the inevitable. Shortsightedness in commercial matters, an eye to immediate rather than remote gain, and excessive timidity and conservatism, are charged to the Japanese by foreigners. It is manifest, however, that the spirit of the Japanese is now becoming more resolute, and that happiness as well as courage in every-day affairs is on the increase on a national scale. It is a fascinating question, but one not to be discussed here, whether Buddhism, which has so long dominated the Japanese popular mind, can hold its own under the changed conditions.

ALCHEMY AND CHEMISTRY.

The Alchemical Essence and the Chemical Element: An Episode in the Quest of the Unchanging. By M. M. Pattison Muir. Longmans. 1894.

Law and Theory in Chemistry: A Companion Book for Students. By Douglas Carnegie, sometime Scholar and Demonstrator in Chemistry of Gonville and Caius College, Cambridge. Longmans. 1894.

Two very eminent chemists have devoted a considerable part of their lives to the elucidation of alchemy, Kopp and Berthelot. Their genius and skill as chemists do not at all come into play in this undertaking, although, of course, some proficiency in chemistry is requisite even to read alchemical treatises, not to speak of appreciating them. Kopp's is a solid compendium of two octavo volumes, mostly of fine print, which gives the titles of an enormous number of writings, and a good deal of general information, but really little about the inside of alchemical treatises. It dwells particularly on the alchemy that just preceded modern chemistry. It was published in 1886. Berthelot's labors, mostly more recent, are of a totally different and higher kind, consisting in the transcription, translation, and elucidation of a number of Greek papyri about as old as the Christian era, together with a few mediæval manuscripts which throw some light on the papyri. He has thus completely opened up to us the Egyptian alchemy, while leaving that of western Europe untouched. We have, besides, a work which is one of the greatest psychological curiosities of literature. Its date is 1869. It is considerably longer than Green's 'Short History of the English People.' Its peculiarity is that its author, Dr. Gottlieb Latz, professes himself to be a believer in the doctrine. There would be nothing surprising about that were it not that the tone is decidedly critical and even sceptical. He drops such expressions as, "Alchemy is not an inquiry but a speculation." What he calls "the gold-making swindle," and by other contemptuous designations, is suggested as the explanation of every boast of the adept. He sees in alchemy a general mystical doctrine with applications to man, to plants, to metals. It has had, he tells us, various forms, but all are interpretations of the Smaragdine Table. This is certainly in part true, and Latz makes the mediæval alchemists more intelligible to us than anybody else has done, even if we do not believe the Smaragdine Table has played the part he attributes to it. But it is astounding to find a medical man, able to throw light on a difficult problem, who yet attributes wonderful powers to seven "arcana," which are, (1) sulphuric acid, (2) iron, (3) carbonate of soda, (4) Chili saltpetre, (5) solution of sulphide of ammonium, (6) *Pulver solaris ruber, i. e.*, a mixture of red oxide of mercury with pentasulphide of antimony, (7) *Pulver solaris niger, i. e.*, a mixture of red oxide of mercury with tersulphide of antimony. We mention the work because it is not very well known.

But all three books hardly afford us a living mental portraiture of the mediæval alchemist. Of the externals of the man we have several contemporary pictures; of modern psychological studies perhaps those of Dumas and Balzac are not quite worthless; but as to the state of the mediæval alchemist's intellect we have had no popular delineation before this sketch by Mr. Pattison Muir, and this is very true to nature. But more we cannot say for his work.

Mr. Carnegie's is a little volume of two hundred and odd pages of small octavo about the history and philosophy of chemistry, from the alchemists to this day. It is not intended for beginners, but to "recapitulate and coördinate the more important principles of the science, before proceeding to more detailed and advanced works." Certainly so small a volume must be inadequate to the needs of adult and serious students; but there are a good many practical chemists who are too negligent of the marvellous progress that chemical dynamics has made of late years, and of its growing practical importance, and this volume will serve to show them that they must lose no time in studying Ostwald's 'Allgemeines Lehrbuch,' from which a large part of Mr. Carnegie's volume has been abridged, and which, by the way, ought to be translated entire. Moreover, there are others, bright students, even boys, and a few general readers, to whom, if they know how to read a book they cannot entirely comprehend, this volume may lift a veil, and display, if only confusedly to those not well acquainted with chemistry, what a vast field is being worked and with what success.

Alchemy is treated by Mr. Carnegie in the slight, we had almost said the facetious, vein which is inevitable when history is made subservient to doctrine. Indeed, the whole first chapter, which carries us to phlogiston, is of small accuracy. Thus, having finished with the alchemists, the first sentence following is: "With the Benedictine monk, Basil Valentine, begins the period of iatrochemistry, . . . during which transmutation was in abeyance." It is true that the author of the 'Triumph-Wagen' calls himself "Basilius Valentinus, ein Bruder des geschwornen Ordens S. Benedicti." But this cannot be true, because the Emperor Maximilian instituted inquiries in 1515 to find out who Basil Valentine was, and completely failed. Now the general catalogue of the order, kept at Rome, was open to him, and therefore it is impossible there ever should have been a Benedictine of that name. The author of the books was in all probability living in 1515. Dr. Latz will not admit that any of the other writings which pass under the name of Basil Valentine are by the author of the 'Triumph-Wagen,' because they do not accord with the cryptic interpretation which he traces out for this; but to ordinary men they seem wonderfully like that in style, and certainly in strong contrast with earlier alchemical works, so that they must at any rate be classed with the works of the "spagiros," as they call themselves.* Now these writings have much to do with transmutation. Mr. Carnegie's next sentence states that "heretofore the apothecaries had prescribed purely vegetable preparations only, but now we find mineral specifics contesting the field with them and partially replacing them." This is a mistake. To give no other refutation of it, Avicenna had been translated by Gherardus Cremonensis in the twelfth century, and that translation still in use, with all the corrections noted, gives as medicaments antimonium, ammoniacum, alaunoc et alahabar (*i. e.*, graphite, or possibly MoS_2), asius, alæ, argentum vivum, atrimentum, arsenicum, azul, ambra, aranea, argentum, alumen, adeps, acetum, aurum, etc.

Van Helmont is passed by with bare mention in a footnote, albeit he did much toward causing gases to be conceived as corporeal substances, and invoked the balance to decide a chemical question, a stupendous idea had he only not unfortunately overlooked the possibility that substance concreted from gases might weigh something. Coming down to Robert Boyle, Mr. Carnegie speaks of his style as "language which knows nothing of the mystic and rococo style of alchemistical literature." Now it is true that alchemists are all mystics, and that the iatrochemists are often bombastic; but to say that the style of the mediæval alchemists is rococo, or florid, is exactly like making the same accusation against the Cook's Own Book. Their writings are as dry as possible. Everybody knows what Boyle's style is, because Swift's 'Meditation on a Broomstick' imitates it to perfection, except in one particular, his quite inimitable long-windedness.

The second chapter is devoted to the Phlogistic Period. In the third, the historical arrangement is abandoned, and the treatment of mixtures is considered in a manner which fails to leave a very definite impression on the reader's mind. In the fourth, on the Atomic Theory, there is a return to the first method, and a most interesting, though not quite full, narrative is given of the various waves of opinion which swept over the chemical world from Dalton to Williamson. Mr. Carnegie says it seems as if Berzelius were *lucky* about his atomic weights. *Luck* is a self-contradictory idea; but there is perhaps a sagacity whose reasoning is too subtle and nice for its possessor ever to give a satisfactory account of it. Dalton and others seem to have been possessed by such inspiration-like insight when they accepted the Atomic Theory. It is now eighty-six years since men to be listened to have been very clearly and very pertinently asking those who hold that the facts of chemistry support the atomic theory, why it is that 1,234,567 atoms of hydrogen might not form a saturated compound with 617,283 atoms of oxygen, unless by virtue of a special law which would give rise to simple compounds though there were no atoms? And this question, incessantly asked, has never been answered. By this time facts non-chemical have caused almost all physicists to believe in atoms. But it would aid the chemical philo-

*The 'Century Dictionary' attributes the word "Spagiric" to Paracelsus; but it is certainly older.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

sophy, and perhaps throw much light on it, if the secret reasons which led chemists to accept the theory before the physical proofs were known could be ascertained. This chapter ends with a discussion of molecules which is hardly in continuity with the first part, but is worthy of attention by itself.

The remainder of the volume sketches rather too slightly the most modern theories by which chemists are laying siege to their great problem. That problem is this: The periodic law makes all the properties of the elements to be dependent upon their atomic weights alone. It is required, then, to produce an hypothesis from which may be deduced from the atomic weights all the physical and chemical properties with mathematical strictness. It is also requisite that this hypothesis should explain why the atomic weights are precisely what they are—that of oxygen, for instance, 15.94 instead of 16, etc. A few years ago the idea of setting up such an aim, even as a remote one, would have seemed chimerical, and it may seem so to-day to many chemists; but in a few years more it will be in full sight of all as the Alp which our army has to mount.

One question which it is very desirable to settle as early as possible is, whether the forces existing between atoms are polar or not. At first blush, it seems as if they must be so, because of the fact of saturation. But Van't Hoff suggests that the surfaces of atoms are level surfaces, with points of maximum attraction. In that case, saturation consists in having all the places where atoms would be strongly attracted occupied. This theory seems to involve the conception that an atom has a surface and a size. Yet the Boscovitchian idea may be true just the same, for that theory virtually gives to the atom a surface, namely, the surface of the space within which the central force is repulsive, while outside of that it is attractive. Prof. Mayer made some years ago a very beautiful experiment by which little objects floating on water were made to repel one another if very near together, but attract (or rather, all were attracted towards a common centre, which is the same in effect) when at greater distances. The result was that they arranged themselves in regular clusters strongly suggestive of chemical molecules. If we add the hypothesis of their being in constant motion without resistance, we seem to have all the elements requisite for a foundation for chemical dynamics without polarity in the forces. Prout's law would also be accounted for in this way; for if two Boscovitchian atoms have attractions which increase inversely as a high power of the distance with no repulsion for smaller distances, one may easily encounter another in such a way as to move in narrowing spirals around it for ever; and nothing would be likely ever to separate them. The inexactitude of Prout's law is a fact calling for a distinct hypothesis.

The manner in which Mr. Carnegie has set forth the tridimensional graphs of Wislicenus, Le Bel, Van't Hoff, and Guye, and Horstmann's application of thermodynamics to chemical processes, is extremely clear, and calculated to set the student to work to learn more of these matters. The author is thoroughly versed in all the modern ideas, thinks with rare clearness, and writes with peculiar simplicity, grace, and charm.

NEWTON'S RUN THROUGH RUSSIA.

A Run through Russia: The Story of a Visit to Count Tolstoi. By W. W. Newton. Hartford: The Student Publishing Company.

After all the books, articles, and reviews, all more or less competent, which have been written about Count L. N. Tolstoi, admiration must needs be of the most enthusiastic character to induce a man to write a volume of more than fifty thousand words on the subject, when his personal knowledge of it is limited to half-a-dozen hours' intercourse, at the most, with the famous author. The actual conversation is contained in the brief space of four short pages, and imparts no information which the world has not already received direct from Count Tolstoi in his own books. This is not Mr. Newton's fault; his will to ask questions was of the best. But the Count is not communicative to entire strangers, and he has had nothing really new to say for a long time past in his books, which are of much later date than those here reported in the spring of 1889, all being, substantially, only extreme statements of opinions long ago shadowed forth or announced in less detail.

We speak advisedly of this book as consisting of a certain number of words. It certainly was a singular idea to make such a compilation from Count Tolstoi's own works, from the books and magazine articles of other writers, from stray newspaper reviews and paragraphs (all duly credited, we are glad to see), under the title, "The Story of a Visit to Count Tolstoi," since all these quotations, with the possible exception of the newspaper articles, have long been familiar to the public. The writer's laudations of Count Tolstoi as a philosophical and theological thinker, and the grounds stated for his enthusiasm over the great Russian author, seem singular on the part of an Episcopal clergyman, who, presumably, has been trained to logical thinking in those lines. On p. 87 he ranks John the Baptist, Buddha, Tolstoi, George Fox, William Penn, and Christ as equal gods, and on p. 119 he says of Tolstoi's discourses called 'The Spirit of Christ's Teachings,' that they "reveal a depth of spiritual insight and an originality of exegesis in the study of the Bible which remind us of the fearless common sense of John Bunyan in his 'Pilgrim's Progress,' or Sir Thomas Browne in his 'Religio Medici,' and prepare us for that original interpretation of the Scriptures which marks the pages of his later theological work, 'My Religion.'" Not many of Mr. Newton's brethren in the Episcopal Church are likely to agree with him here, nor are many laymen likely to be converted. The plain truth of the matter is, that Count Tolstoi has a great genius for novel-writing, in his earlier style, but that he has neither a philosophical nor a theological mind; nor has he the training which might have rendered his deficiencies less apparent.

Mr. Newton must be credited with one very startling novelty, namely, his description of Count Tolstoi as "a diminutive, sensitive-looking man"! In general, it must be said of his powers of observation, that they are far from acute or accurate. As his entire stay in the country, including the railway journeys of entrance and exit, was limited, apparently, to ten days, it could hardly be expected from him that he should be infallible on fundamental questions of politics and religion; but we might look for correct reports of ordinary occurrences which fell under his eye. It is worth while to call attention to a few of his errors, because, while he records his observations with great positiveness, they by no means always agree among themselves.

We ought not to expect correct transliteration of Russian words, so we may pass over that point, merely remarking that a three-horse sledge is a troika, but not a tritska nor a troitska; that *Gospodi pomilou* (Lord, have mercy!) is the proper form of the refrain in the Liturgy, not "Gospidi pomilon." But surely the author and the three men to whom he acknowledges indebtedness in the preface should have been able, by their combined efforts and a little consultation of the guide-books and other works quoted, to avoid such errors as "Quarenghi" for Guarenghi, "Arvazovsky" for Aivazovsky, "St. John Nevski" for St. Alexander Nevski; the assertions that the river Neva flows from the non-existent "Lake Olga" instead of Lake Ladoga; that the Czars are always crowned, and that all the Romanoff princes have been buried, in the Cathedral of the Annunciation, Moscow; and that Ivan the Terrible's tomb is built as an annex just outside the church. The Czars are all crowned in the Cathedral of the Assumption; in the olden times they were baptized and married in the Cathedral of the Annunciation; down to the time of Peter the Great they were buried in the Cathedral of St. Michael Archangel, since which they have all been buried in St. Petersburg, though the author overlooks it in his description of the Fortress of Sts. Peter and Paul. Ivan the Terrible's tomb stands in a chapel near the altar of St. Michael's, and it is the tomb of Vasily Shuisky which stands in a separate chapel, adjoining the cathedral, because he was a usurper.

The author quotes Murray to the effect that the word Kremlin cannot be traced to any certain source; whereas the Russian form *kreml* is well known to be a Tatar word meaning fortress. He saw peasants gathering pussy-willows along the riverside, "with which they would then proceed to the different shrines and icons within the Kremlin walls, there to dedicate them to their favorite saint and patron." Had he inquired, he would have discovered that these willow branches were for use on Palm Sunday, in the character of palms, as the only green thing to be had at that season, and that they are never put up over the images in church; that custom being restricted to the holy pictures in private dwellings.

On page 24 Mr. Newton says: "We regret to state that the custom in vogue whereby the drozhky driver was to consider himself rejected was the familiar American method of spitting on the rejected candidate." We should like to inquire where, in America, this "familiar method" is in use, and to remark that it certainly is not in vogue in St. Petersburg. It would have required a good deal of saliva to spit on each one of the army of candidates for custom which he describes. What happened was, simply, that, seeing the party emerge from an expensive hotel, the cabman asked an exorbitant price, as is generally the case in Russia, and their guide went through the form, common among the Russian lower classes, of spitting aside, not on them, to signify his scorn of their extortionate demands. That guide evidently understood what was expected of him, and earned his wages with extravagant stories which a little inquiry would have disproved. He trusted to the party's innocence and lack of acquaintance to believe in him, and they justified his opinion of them. For example, the author and a friend had been calling at the Winter Palace, where they shared in the afternoon tea of a court lady's weekly reception, evidently mistaking it for a "lunch" given for them, since it is so stated, where the hostess was working on an altar

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

carpet for a church, not on "an immense sampler," and where the lackey was clad in dark green, scarlet and gold braid, but was not "an elegance in blue daisies and white," whatever that may mean. We cite these errors to illustrate the general carelessness of the author's observation. When they rejoined their guide at the door, the latter said to them: "Stretch your necks, gentlemen. Look up the staircase! That is the Grand Duke Vladimir, brother of the Czar; he is going to a state dinner at the Winter Palace—the Czar is up stairs on the second landing." Alas for the guide's veracity and his patrons' credulity! No state dinner could possibly be given on Saturday. Sunday begins at sundown, theoretically; all Russians are supposed to attend the evening service in church; even the State theatres give no performances (in Russian); and the Emperor could not, if he would, thus flagrantly infringe custom and etiquette. Moreover, the Grand Duke Vladimir would not have been ascending that particular staircase (in the part of the palace known as the Old Hermitage), which does not lead to any imperial apartments, to attend a dinner which takes place in a very different part of the vast Winter Palace; he would have used the elevator, probably (which Mr. Newton seems to have missed), and the Emperor would not wait for him on the second landing, which commands a fine view, through glass, into the private imperial riding school.

The author's sweeping pronouncement on the "conventional faith in the Christian religion of the Russian upper classes," on p. 55, is curious when compared with his amusing laudation of "the Christian gentleness" of Gen. Kireef, "who seemed to realize the apostle's description of Cornelius the Centurion as one who was just and devout, and who served God with all his house," and with his parting shot, on p. 198, at "such a God-forsaken, darkened country as Russia," which our author had weighed in the balance and found utterly wanting in the space of a week! Even more curious is the result of comparing passages on pp. 115, 116, and 181. On p. 115 Mr. Newton says: "But there is one element in Tolstoi's genius from which, more than any other, it derives its most peculiar and characteristic tone; and this is his profound capacity for introspection, and his habit of exercising it constantly upon himself and in the study of other minds when he finds occasion for it. In regard to himself, the impulse of self-study, self-judgment, self-revelation seems to have been irresistible." On p. 116 he adds: "In his later novels, the conflicting moods and opinions which are agitating his own mind, are divided among appropriate characters; three at least being thus inspired in one work, 'War and Peace.' But invariably, however introduced, what he sees in his inmost self is reflected with realistic vividness. His very latest works are avowedly autobiographical." On p. 181 he says: "The inveterate vice of Lermontof, as of Pushkin, is the persistence with which he fixes his gaze upon himself, and everlastingly describes himself and his own feelings in his works. . . . A spirit so subjective was incapable of holding the mirror up to nature and revealing the temper of his countrymen and the condition of the land and time in which he lived."

The part of the book from which the last quotation is taken, that devoted to "Russian National Literature," has nothing whatever to do with either title or sub-title, and it would have been better to omit it, especially as the greater part of it, as of the rest of the book, could not, necessarily, have been got at first hand, and as carelessness in compilation and copying deprives it of whatever value it might otherwise have possessed as a handy reference for those who are not already provided with one of the numerous good text-books or compendiums of Russian literature. It is marred by such positive assertions as the following: "The very list of the names of the writers and court poets under Catherine II. is tedious and dull, like an interminable procession of black hearses with empty coffins in them"—after which he gives the names of the absent corpses. Had he ever read Von Vizin's comedies, or seen the latter's play, "The Hobbledehoy," which holds the stage to this day, he might have omitted the name of that very lively corpse. "Rusland and Sindmila" instead of Ruslan and Ludmila, "Ouyegin" for Onyegin, "Herzin" for Herzen, "Tchrunishevski" for Tchernishevski, are instances of the carelessness displayed in this section.

The book is illustrated with the stock pictures of Count Tolstoi, the fortress, the Winter Palace, and so forth, more badly reproduced than usual, and including one of the Emperor and his family which is particularly unfortunate in that it represents the now bearded Tzesarevitch and his eldest sister, of the respective ages of twenty six and nineteen, as a smooth-faced lad of twenty and a little girl of thirteen years of age. We must also take exception to the heavy jocosity of the style, and the seasoning of frivolously introduced forced quotations from Scripture and allusions to Scripture, at all possible and impossible points, as being undignified and in questionable taste.

The Silva of North America. By Charles S. Sargent. Vol. VI. Boston: Houghton, Mifflin & Co. 1894.

THIS volume finishes the account of the trees of the Gamopetaleæ, and commences that of the Apetaleæ. Thirty-three trees are illustrated, of which thirteen are species of the genus *Fraxinus*, or ash. This name "ash" has been used in the vernacular for trees of very dissimilar nature; for while the trees known as white-ash, black-ash, blue-ash, and red ash are true species of *Fraxinus*, the poison-ash is a *Rhus*, and the tree commonly called mountain-ash is a *Pyrus*. This popular misuse of the name has undoubtedly arisen from a similarity in the foliage of the trees, for all of them, with the exception of the one-leaved ash of southern Colorado, have pinnate leaves, with several leaflets along each side of the common midrib. The genus *Fraxinus* belongs to the natural order *Oleaceæ*, the type of which is the classic olive (*Olea Europæa*). This order also includes the jasmine, the lilacs, the Virginian fringe-tree, and the prim or privet, so largely used for hedges. Among our native ash trees the white-ash (*Fraxinus Americana*) is easily the chief, being sometimes considerably over a hundred feet high, and with a trunk sometimes five or six feet in diameter near the ground. The trunk is, however, usually much slenderer, especially where the trees grow in dense forests. When Henry Clay was a candidate for the Presidency, it was common for his followers to set up a white-ash liberty-pole, probably in honor of Ashland, the home of the great Kentuckian. The red-ash (*Fraxinus Pennsylvanica*) furnishes a wood inferior in quality to the white-ash, but often substituted for it. The black-ash (*F. nigra*) has wood which is readily separable into layers, and is therefore largely used for cheap basket-work. There is a traditional belief that poisonous serpents have a wholesome fear of white-ash twigs and leaves, and that to stuff the leaves in one's shoes, or to carry a branch of the tree, "will keep off snakes." It might be interesting to inquire whether this notion is in any way connected with the Scandinavian ash-tree Ygdrasyl and the adder Nithhöggr, which was for ever gnawing at its root.

The Virginian fringe-tree (*Chionanthus Virginicus*) is well known as an ornamental shrub in our gardens; in the Southern States it sometimes becomes a tree twenty-five or thirty feet high. The devil-wood (*Osmanthus Americanus*) inhabits the coast region of the Southern States, where its polished, laurel-like foliage and its clusters of fragrant white flowers render it a very showy tree. The berries are dark blue when ripe, and nearly as large as a small olive, but apparently inedible.

The Virginian persimmon (*Diospyros Virginiana*) and the Texan persimmon (*D. Texana*) are our representatives of the *Ebenaceæ*, or ebony family. The black ebony of commerce is the heart-wood of several species of this genus *Diospyros*, natives of the Mauritius and East Indies. Prof. Sargent states that the heart-wood of the Virginian persimmon is dark brown or nearly black, but that it is seldom seen, as it is not formed until the tree is over a hundred years old. This tree ranges from Florida and Texas to Long Island, and a few straggling shrubs along the Connecticut shore give it a claim to be even a native of New England. In cultivation it fruits freely in southern Connecticut. The yellowish fruits are rather more than an inch in diameter, and contain several large seeds. Scarcely anything called fruit is more austere than an unripe persimmon; but when they have been frozen, or, in the extreme South, allowed to hang long on the tree, persimmons are sweet and luscious, and have a taste peculiar but by no means unpleasant. Now and then an individual tree has especially good fruit, and Prof. Sargent well remarks that by careful selection and cultivation the fruit might in time be made to equal the best Chinese and Japanese varieties in size and flavor.

The sweet-leaf or horse-sugar (*Symplocos tinctoria*) is a small tree of the Southern States, having somewhat laurel-like foliage and close axillary clusters of little sweet-scented yellowish or creamy flowers. The leaves are sweet to the taste and are eagerly devoured by domestic cattle. When dry, they are bright greenish-yellow in color, and, with the bark, are used in domestic dyeing. The silver-bell trees, heretofore known as *Halesia tetraptera* and *Halesia diptera*, but now masquerading under other names imposed through peculiar notions of what is proper in nomenclature, are graceful shrubs, or sometimes trees, with white, bell-shaped blossoms hanging from the branchlets on slender pedicels. They are beautiful in nature and in cultivation, but seem to have no use in the practical arts.

The natural order *Boragineæ*, represented in our gardens by the heliotrope and the forget-me-not, contains within its limits a good many tropical trees, and in Florida or Texas there are several trees of this order. *Cordia Sebestena*, of Florida and the Antilles, has clusters of large, flame-colored blossoms followed by ivory-white fruits the size of a large acorn. It is cultivated at Key West, and may have escaped from gardens and become naturalized in southern Florida. *Cordia Boissieri* is a somewhat similar Mexican tree, the flowers larger and white, which is occasionally found in Texas and New Mexico. The other trees of this family described by Prof. Sargent are the strong-back (*Bourreria Havanensis*), a West

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Indian tree which occurs on the Florida Keys, and the Mexican Anaqua (*Ehretia elliptica*), which occurs native in Texas, and is often planted in the streets as a shade-tree on account of its dark-green foliage and its abundant clusters of white flowers. The two species of *Catalpa* come next, both probably natives of the Mississippi Valley, and both well known and often planted for shade or ornament. *Catalpa bignonioides*, here called *Catalpa catalpa*, in obedience to the ill-advised rules of the system of nomenclature adopted for this work, has less acuminately pointed leaves and less profusely spotted flowers than the other species (*Catalpa speciosa*). Both were formerly confounded under the old name of *Catalpa bignonioides*, and were separated in 1880 by Dr. Engelmann. The other trees of this family (*Bignoniaceæ*) are the Mexican *Chilopsis linearis*, which occurs from Texas to southern California, and the West Indian black-calabash (*Crescentia cucurbitina*), which is found on the continent only along the shores of Biscayne Bay in Florida.

Of the remaining five trees of this volume it need only be noted that one has both its English name, fiddle-wood, and its scientific name, *Citharexylum*, alike founded on a mistranslation of the old French name, *bois fidèle*, which was given to it on account of the great strength and toughness of its wood; and that another tree, the sea-grape (*Coccolobis uvifera*), growing along the Florida sea-coast, has bunches of nearly inedible grape-like berries and large, round, leathery leaves. A good use of this plant, not mentioned in the 'Silva,' is to place its branches on a camp-fire to drive away mosquitoes, which are usually very abundant wherever the sea-grape is found. The next volume of this splendid work will probably begin with the *Lauraceæ*, including red-bay and sassafras, and will include our native species of elm, mulberry, walnut, and hickory.

The Life and Letters of James Macpherson, containing a particular account of his famous quarrel with Dr. Johnson and a sketch of the origin and influence of the Ossianic Poems. By Bailey Saunders. London: Swan Sonnenschein & Co.; New York: Macmillan. 1894.

A THOROUGHLY scientific treatise on the Ossianic legends of Ireland and of the Highlands has long been a desideratum. Such a treatise would have much to say about James Macpherson and his English Ossian, no doubt, but, contrary to the general opinion, Macpherson's gaudy prose-poems would not be the centre of the discussion. Nor would there be much occasion for argument as to Macpherson's "originals" or the processes which brought his Ossian into its actual shape. No serious student of seventeenth-century literature any longer subscribes to Dr. Johnson's rough-and-ready verdict of out-and-out forgery, to say nothing of his brutal hypothesis of a fraudulent combination among all Scotsmen to shield a known fabricator. The celebrated Report of the Highland Society, published in 1805, after an investigation conducted with great fairness, showed that Macpherson really collected a good quantity of Gaelic poetry—some of which he but imperfectly understood—and that this furnished the groundwork not only for the 'Fragments' but for the formidable epics of 'Fingal' and 'Temora.' The same report makes equally clear the paraphrastic nature of Macpherson's translations, and the fact that he added, omitted, and combined with the greatest freedom. Though the utterances of Macpherson at various times in the long course of contemporary controversy were not always perfectly consistent, it should never be forgotten that he did not pretend that the two epics were discovered in the form in which he gave them to the world, but, on the contrary, represented himself as having pieced them together from many fragments.

All these facts, we repeat, have long been known, and would not have to be proved and could not be much disputed by any scholar who might undertake to supply the desideratum that we have mentioned. That scholar would have a far more difficult job on his hands than the assignment of Macpherson to his place in the limbo of dead authors. He would have to settle, if possible, the dates of the various pieces of Ossianic verse that are indisputably genuine, in the sense that they have been taken down from the lips of Highland reciters; he would have to determine the relations of the Highland Ossianic cycle to the Ossianic cycle in Ireland; and, finally, he would have to fix the positions of Finn and Ossian in the whole body of Celtic myth and legend. We need not say that, in discussing this last question, he would find himself involved in one of the most difficult problems of modern scholarship, and would have to reckon with those paradoxical theories with which Prof. Zimmer has for several years been surprising the learned world, and which he has advocated with an abundance of learning that may well be the despair of most of his opponents.

Mr. Bailey Saunders has no such purpose. He is not a Celtic savant, so far as we know, and he makes no pretensions to knowledge that he does not possess. He has apparently not informed himself as to the larger questions which surround the Macpherson domain. Zimmer he does not mention, nor has he much considered the possibility that the Ossianic story, even if its kernel is of considerable antiquity, may have been contaminated with all sorts of foreign material long before the last century. We do not say this by way of reproach, but merely by way of defining the radius of our author's researches. Zimmer's scattered and vagarious articles are hard reading and probably never met Mr. Saunders's eye. Certainly the latter may be forgiven for not having discovered the few lines of fine print which Zimmer devotes to Macpherson in a chance footnote, much as those lines would have interested him.

To most persons Macpherson is a forger who inoculated the last century with a variety of literary madness from which Byron suffered slightly in his youth. Mr. Saunders, coming to see the inexactness of this view, had the rather happy thought of writing Macpherson's life in a form not too elaborate to be read. The result is a decidedly interesting book. Of "Ossian" the author says little or nothing that is absolutely new. He puts into readable shape the results of the Highland Society's report, and to some extent the substance of other works which, though accessible enough, are never consulted by the general reader, and seldom, we fear, by students of our literature. This is a real service to letters; for, however dead 'Fingal' and 'Temora' may be, there is no exaggerating their importance in the history of the Romantic movement in England and on the Continent. We must add that Mr. Saunders makes some sensible remarks on this point, and that, in general, he is commendably judicial both as critic and as biographer.

The first half of his book is as easy reading as one can desire. The last half, which extends from 1763 to Macpherson's death in 1796, is somewhat less entertaining, but is far from dull. It is well that Macpherson's career as provincial secretary and surveyor-general of Florida, as newspaper writer, pensioner, historian, political pamphleteer, as agent for the nabob of Arcot, as country gentleman, should be set forth, once for all, in moderate compass. It has a good deal of interest in itself and throws some light on the times. Mr. Saunders has been conscientiously concise. He has had access to some unpublished materials, and prints a few letters—not enough, we think, to justify the title 'Life and Letters,' but enough to satisfy any reasonable curiosity about Macpherson's epistolary abilities, which were no brilliant.

The book closes with a chapter on the course of the Ossianic controversy, in the limited sense, since 1795. In this chapter fortune plays Mr. Saunders a jade's trick. So far he has steered clear of the Eddas, but here, in the last paragraph but one, he must needs attempt to compare the history of these works with Macpherson's manipulation of Ossianic material. Evidently he knows nothing whatever about either Edda, so that this paragraph is elaborately absurd. We will not quote it, however, preferring to leave it to the lenient judgment of the reader when he has actually finished the book and is—as he will be—in good humor with the author.

A Short History of the Crusades. By J. I. Mombert, D.D. D. Appleton & Co.

DR. MOMBERT has restricted himself to a bare narrative of events, and these are often so disjointed and miscellaneous that his account cannot always be easily followed. The separate exploits of a multitude of leaders make up a register which lacks coherence. It is too much to expect us to jump from the affairs at Edessa in one paragraph to those of Ptolemais in the next, and so on to Antioch or Tripolis or Jaffa. Doubtless the difficulty of blending the separate rills of story is great, but only by successfully blending could the best result be reached. We should have liked to have a better picture of the conflicting civilizations of Christendom and Islam from the eleventh through the thirteenth centuries; to have been told more clearly why it was, for instance, that the Christians of 1260 could not be roused to rescue the Holy Sepulchre as their grandfathers had been, or why the Crusaders appeared to the Saracens as a semi-barbarous people—in a word, we could have wished the underlying causes and spiritual forces described with more fulness and the details of battles cut down. For, after all, when you know that two hosts are at war, you gain little by reading reiterated statements of battles. What does it matter whether the King of France or the Duke of Austria charged the enemy's right wing at a given moment, if that particular fight was very much like twenty others? We do not mean to say that alert readers will not be able to get from Dr. Mombert a good deal besides martial descriptions, but we do mean that these too much obscure deeper considerations of cause and effect.

One point which any writer upon the Crusades might well devote attention to is the statistics of the forces engaged. If we are to believe the old chroniclers, armies of 200,000 or 300,000 men were raised with astonishing despatch by either contestant; it was no rare thing for 50,000 men to be slain in battle or to die of pestilence. But whoever has been in Palestine knows that, to-day at least, such multitudes could not be supported there a

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

week; how, then, were they supported for months and years during the Crusades? Whence came the provisions and water? Or, as seems more likely, are the numbers of combatants and camp-followers enormously exaggerated? For all that one can see, 200,000 or 300,000 soldiers, suddenly set down on Cape Cod, would have as fair a chance of subsistence as the Crusaders had in the neighborhood of Jerusalem. If an historian, therefore, has not the data to correct the figures, he ought at least to explain how so vast a force could be fed. We may be sure that mediæval cities and rural districts did not live less from hand-to-mouth than our own do, and we ought to be told where the enormous surplus stores came from.

Gibbon, it will be remembered, declared that the Crusades "checked rather than forwarded the maturity of Europe." The majority of subsequent historians, on the contrary, have asserted that they helped to advance the civilization of Europe. The question, to our thinking, is very difficult, and of more interest than any narrative of the exploits of the Crusaders themselves. We could wish, therefore, that Dr. Mombert had given to it more than a few superficial paragraphs at the end of his book. How far did the intercourse of Christian and Mussulman benefit each? What influence had the Crusades on chivalry and the European ideal of honor? How far did the filtration of classic learning through Arabic writers hasten the Renaissance? Was the culmination of the Papacy in the reign of Innocent III. a result of the Holy Wars? Was the tendency towards the absorption of small fiefs in great fiefs, and towards the formation of national governments along dynastic lines, accelerated by them? Were they indispensable to the expansion of commerce? How did the Christian Crusades differ from the Mohammedan religious wars four hundred years earlier? These are matters which call for philosophic treatment, and which cannot properly be ignored in any history of the Crusades, if the Crusaders are to be lifted in the records of the human race above the significance of gigantic bands of Coxeyite vagabonds.

BOOKS OF THE WEEK.

Alger, Horatio, Jr. Only an Irish Boy. Philadelphia: Porter & Coates.
Bird, Charles. Geology: A Manual for Students in Advanced Classes. Longmans, Green & Co. $2.25.
Carwardine, Rev. W. H. The Pullman Strike. Chicago: C. H. Kerr & Co.
Drage, Geoffrey. The Unemployed. Macmillan. $1.50.
Elmslie, Theodore C. The Little Lady of Lavender. Philadelphia: American Sunday-School Union. $1.25.
Filon, Augustin. Renégat, 1586-1593. [Bibliothèque de Romans Historiques.] Paris: Armand Colin & Cie.
Grimm's Fairy Tales. [The Chandos Classics.] F. Warne & Co. $1.
Hardy, E. G. Christianity and the Roman Government: A Study in Imperial Administration. Longmans, Green & Co. $1.50.
Meredith, George. Lord Ormont and his Aminta. Scribners. $1.50.
Raimond, C. E. George Mandeville's Husband. Appletons. 50 cents.

NEW MODERN LANGUAGE TEXT-BOOKS.

ENGLISH.

Brink's (B. ten) **English Literature.** Vol. II. Translated from the German by W. CLARKE ROBINSON. 399 pp. Teachers' price, $1.60; postage, 13 cents.

Pancoast's (H. S.) **Representative** ENGLISH LITERATURE. Selections with Historical Connections. 517 pp. Teachers' price $1.60; postage, 15 cents.

Lounsbury's (T. R.) **History of the** ENGLISH LANGUAGE. Rewritten and augmented. 505 pp. Teachers' price, $1.12; postage, 12 cents.

Bright's (J. W.) **Anglo-Saxon Reader.** New edition, with grammatical outline.

Baker's (G. P.) **Specimens of Argumentation.** Modern. (*Readings for Students.*) 186 pp. Teachers' price, 50 cents; postage, 4 cents.

McLaughlin's (E. T.) **Marlowe's** EDWARD SECOND. (*Readings for Students.*) 180 pp. Teachers' price, 70 cents; postage, 5 cents.

Hart's (J. M.) **DeQuincey's English** MAIL COACH AND JOAN OF ARC. (*Readings for Students.*) 138 pp. Teachers' price, 80 cents; postage, 4 cents.

Beers' Prose Extracts from Coleridge. (*Readings for Students.*) 146 pp. Teachers' price, 30 cents; postage, 4 cents.

Shaw's (E. R.) **English Composition by Practice.** 203 pp. Teachers' price, 75 cents; postage, 8 cents.

GERMAN.

Thomas's (C.) **Practical German** GRAMMAR. For schools and colleges. Advance sheets (175 pp.) in boards, exchangeable for complete book when issued. Net provisional price, 60 cents; postage, 5 cents.

Carruth's (W. H.) **Schiller's Wallenstein.** Complete. 515 pp. Teachers' price, $1.00; postage, 9 cents.

Joynes's (E. S.) **Schiller's Maria Stuart.** Entirely new edition. Teacher's price, 60 cents; postage, 6 cents.

Nichols's (A. B.) **Freytag's Karl der Grosse,** etc. 218 pp. Teachers' price, 75 cents; postage, 5 cents.

Brusie's (C. F.) **Heyse's Das Mädchen von Treppi; Marion.** 102 pp. Teachers' price, 25 cents; postage, 3 cents.

Palmer's (A. H.) **Riehl's Burg Neideele.** 76 pp. Teachers' price, 30 cents; postage, 4 cents.

Fischer's (A. A.) **Progressive German Reader.** Prepared for Natural Method Instruction. 126 pp. Teachers' price, 70 cents; postage, 6 cents.

FRENCH.

Joynes's (E. S.) **Minimum French Grammar and Reader.** 269 pp. Teachers' price, 75 cents; postage, 6 cents.

Bronson's (T. B.) **Exercises in** EVERY-DAY FRENCH ELEMENTARY COMPOSITION. 92 pp. Teachers' price, 60 cents; postage, 4 cents.

Warren's (F. M.) **Selections from** VICTOR HUGO. 244 pp. Teachers' price, 70 cents; postage, 6 cents.

Fortier's (A.) **Histoire de la Littérature Française.** 362 pp. Teachers' price, $1.00; postage, 8 cents.

Cameron's (A. G.) **Contes de Daudet.** (Includes *La Belle Nivernaise,* which is also published separately.) 321 pp. Teachers' price, 80 cents; postage, 7 cents.

Cameron's (A. G.) **Merimee's Colomba.** 240 pp. Teachers' price, 60 cents; postage, 6 cents.

Edgren's (A. H.) **Thiers' Bonaparte en Egypte.** 130 pp. Teachers' price, 35 cents; postage, 3 cents.

Sanderson's (R. L.) **Chateaubriand's** AVENTURES DU DERNIER ABENCERAGE, etc. 112 pp. Teachers' price, 35 cents; postage, 3 cents.

Lewis's (E. G.) **Verne's Michel Strogoff.** 222 pp. Teachers' price, 70 cents; postage, 6 cents.

Bishop's (W. H.) **Choy-Suzanne.** 64 pp. Teachers' price, 30 cents; postage, 3 cents.

Harper's (G. H.) **Hugo's Hernani.** 176 pp. Teachers' price, 70 cents; postage, 6 cents.

SPANISH.

Ramsey's (M. M.) **Text-Book of** MODERN SPANISH. 653 pp. Teachers' price, $1.80; postage, 16 cents.

HENRY HOLT & COMPANY, NEW YORK.

YALE MIXTURE.

The choicest tobacco made, and pre-eminently a gentleman's smoke.

Marburg Bros., The American Tobacco Co., Successor, Baltimore, Md.

A Tonic

For Brain-Workers, the Weak and Debilitated.

Horsford's Acid Phosphate is without exception the Best Remedy for relieving Mental and Nervous Exhaustion; and where the system has become debilitated by disease it acts as a general tonic and vitalizer, affording sustenance to both brain and body.

Dr. E. Cornell Esten, Philadelphia, Pa., says: "I have met with the greatest and most satisfactory results in dyspepsia and general derangement of the cerebral and nervous systems, causing debility and exhaustion."

Descriptive Pamphlet free.

Rumford Chemical Works, Providence, R. I.

Beware of Substitutes and Imitations.

Brentano's announce for publication during September a catalogue of books on the **Study and Acquirement of the Modern Languages.**

The work is conveniently arranged, and comprises an unusually complete list of titles of the best accepted books devoted to the subject mentioned.

It is of real practical value to teachers, students, and the public. It will be sent upon application free.

BRENTANO'S,
31 Union Square, N. Y.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED